

ALLEGORIES

AND

VISIONS,

FOR THE

ENTERTAINMENT AND INSTRUCTION

OF

YOUNGER MINDS,

SELECTED FROM THE MOST EMINENT AUTHORS,

Garrit aniles

Ex re fabellas.

HOR.

The chearful sage, when solemn dictates fail,
Conceals the moral council in a TALE.

L O N D O N :

PRINTED FOR GEO. PEARCH, No. 12, CHEAPSIDE,
And Sold by WILLIAM DAVENHILL, No. 8, in Cornhill.

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The following is a list of the
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TO blend instruction with entertainment, and by the power of imagination to allure mankind to the practice of virtue, have always been esteemed objects worthy the attention of the wisest, and have always been favorite employments of the greatest men in every nation. Wherever the business of education hath been considered with the attention so important an affair deserves, it hath always been found, that instruction conveyed under the mark of fiction hath met with the greatest success; and of the several species of composition adapted to answer this purpose, ALLEGORIES and VISIONS have held the first place in the opinion of those who were best capable of judging their utility.

It would be endless, and indeed unnecessary, to enumerate the sentiments entertained by the greatest and best writers concerning these compositions: but the suffrage of Dr. Fordyce, from whose sermons the first hint of this collection was taken, must not be omitted. "As to works of imagination" (says he) it is allowed on all hands, that
"the

ADVERTISEMENT.

“ the mind is disposed to be peculiarly fond
 “ of them, and surely, when blended with
 “ instruction, so as to be rendered more im-
 “ mediately subservient to it, they have a
 “ particular claim to attention. In this view
 “ we must not forget to recommend Fables,
 “ Visions, Allegories, and such like compo-
 “ sitions, where fancy sports under the con-
 “ troul of reason.” No collection of this
 kind having hitherto been offered to the
 public, the Editor hopes the present will
 not be found improper to be recommended
 to the perusal and study of youth, nor un-
 worthy the notice of those who superintend
 their education.

It contains a number of Allegories on the
 most important and interesting subjects, se-
 lected from the best authors, which have been
 approved by those of the most refined taste
 and extensive judgment, and which being
 now collected together, will, it is presumed,
 be found to be calculated for the entertain-
 ment and instruction of youth of both sexes.

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A L L E-

ALLEGORIES

F O R

Y O U N G L A D I E S.

ALLEGORY I.

THE TABLATURE OF CEBES.

Being a Picture of Human Life.

As we were walking in the temple of Saturn, and beholding the several offerings that had been presented to that deity, we observed at the entrance of the temple a Tablature that engaged our attention, as being intirely new both with regard to the draught and the design. Though we considered it very narrowly for some time, we still found ourselves at a loss to conceive its meaning, or from whence the artist had taken his lights. The piece could be properly said to represent neither a city nor a camp. It seemed a kind of inclosure, containing in its compass two lesser ones; of which however, there was one larger than the other: before the gate of the outer inclosure, was represented a great concourse of people, and on the inner side, a large company of
B women.

women. Just before the gate appeared the figure of an old man, who by his mein and posture, seemed to give directions to those who entered. We had some time continued in this uncertainty, with regard to the design of this work, when an old man who had heedfully observed us, addressed us in this manner: "You must not be surprized, that you, who are "strangers in this country, cannot comprehend "this Tablature; the greatest part of our inhabit- "ants are, in this particular, equally ignorant as "yourselves. This piece is not the present of a "native. A certain stranger, a man of great learn- "ing and virtue, and a zealous disciple of Pytha- "goras and Parmenides, both in his principles and "practice, coming formerly to this place, consecrated "this temple, and with it the Tablature before you, "to Saturn." I asked our courteous old man, if he had known and conversed with this wise stranger? "I was long (replied he) acquainted with him, and "have often admired that profound judgment, "which, notwithstanding his youth, discovered it- "self in his conversation, and I have often with "pleasure heard him discourse upon the subject of "your enquiry, and explain the moral of the piece "before you." We conjure (said I) if some im- portant business do not call you away, to satisfy our curiosity on this head. "I have leisure (answered "he) and shall willingly consent to your request; "but it is first proper to warn you, that there is "some danger in what you ask." Danger! of what kind? "Because (proceeded he) if you hearken "with attention, and by that means shall understand "what I say to you, you will become wise and hap- "py; if otherwise, you will remain restless and un- "happy, and live in perpetual misery and ignorance. "The explanation of the Tablature before you, is "like the riddle proposed by the sphinx: whoever "discovered

“ discovered the mystery was safe, but those who
 “ failed in their attempt were destroyed by the
 “ monsters. The case here is much the same ; for
 “ Folly is the sphinx of mankind. She darkly points
 “ out to us what is good, what is ill, and what is
 “ indifferent in life. She does not indeed, like her,
 “ immediately dispatch those who understand her
 “ not, but slowly poisons their condition, like those
 “ who are given up to punishment for life. But by
 “ a narrow examination, when we come to under-
 “ stand things aright, Folly disappears, and the re-
 “ mainder of life is blest with happiness and seren-
 “ nity. Give good attention therefore to what I
 “ shall say, as to a matter which we are all nearly
 “ concerned in.” If the case be thus, you have made
 us justly impatient to hear you. “ It is just so.”
 We intreat then you would begin ; and be assured the
 important consequences you have mentioned, will
 fully engage our most careful attention.

Hereupon lifting up his staff, and pointing to
 the Tablature, “ You see (said he) this great inclosure?”
 We do. “ You must then in the first place suppose
 “ this to represent human life, and the multitude at
 “ the gate, those who are daily entering into the world.
 “ That old person you see elevated near the gate,
 “ holding in one hand a paper, and with the other
 “ extended as giving out directions, is called the
 “ Genius of mankind. He is placed there to give
 “ instructions to all who enter into life, what they
 “ must do, and point out to them the path they
 “ ought to take, in order to arrive at true happiness.”
 Which is the way (said I) and how do they find it?
 “ You see near the gate a painted woman seated on
 “ a throne, of a specious aspect, who holds a cup
 “ in her hand.” I see ; but who is she ? “ She is
 “ called Imposture, because she seduces all men.”
 After what manner ? “ All who enter into life are
 “ obliged

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“ obliged to taste of that cup.” What liquor does
 it contain? “ It is a mixture of error and ignorance.”
 What follows upon their taking this potion? “ They
 “ then enter into life.” Are none excepted from
 this draught? “ None (said he) but some drink more
 “ and some less. You see likewise within the gate,
 “ several women differently apparelled?” We do.
 “ These (resumed he) are called the Opinions, De-
 “ sires, and Pleasures. The crowd you see, upon
 “ their entrance, are severally met and embraced by
 “ these women, and at length led away by them.”
 Whither do they carry them? “ Some to safety and
 “ some to destruction, in proportion to what they
 “ have drunk out of the cup of Imposture.” How
 dangerous, O wise old man! is the draught you speak
 of? “ These women (resumed he) all promise their
 “ votaries the greatest of blessings, and the enjoyment
 “ of a life of ease and happiness, with which they
 “ seem well satisfied. The mixture of error and
 “ ignorance they have received from Imposture,
 “ blinds their understandings, hinders them from
 “ finding the true way of life, and makes them fol-
 “ low these women as you see. Do ye not see how
 “ those who have entered first, wander about at
 “ their direction?” We do (said I) but who is that
 woman placed on a globe, who seems both blind and
 distracted? “ They call her Fortune (replied he).
 “ She is not only blind, but deaf and senseless.”
 What is her employment? “ She turns herself in-
 “ cessantly about on all sides, snatching from some
 “ their possessions, to bestow them upon others,
 “ whom she again deprives of them, to gratify new
 “ favourites without certainty or choice. Her at-
 “ titude properly marks her character.” How so?
 “ Her being placed on a globe, signifies that her
 “ gifts are inconstant, and of no true value, and
 “ that those who trust to, or depend upon her spe-
 cious

“cious promises, are exposed to the greatest calamities and misfortunes.” What is the meaning of that great crowd that surround her, who are they, and what do they wait for there? “They are called the Inconsiderate, and stand there to catch what she blindly scatters amongst them.” What occasions such a remarkable difference in their looks, some seeming to rejoice and others to lament, excessively? “Those who rejoice (returned he) are such who have received favours from her, and with these she is the goddess of Good-fortune: those on the contrary, whom you see weeping and wringing their hands, are such whom she has deprived of her gifts, and with these she is stiled the goddess of Ill-fortune.” What (replied I) can those benefits be, the possession of which causes such great joy, and the loss of which is attended with such extravagant grief? “They are those things which men commonly call good.” What are these? “Riches, Glory, Nobility, a numerous Posterity, Power, Honour, and such like.” And are not these real advantages? “Of that (replied our instructor) we shall speak hereafter more fully, let us at present continue the explication of our Tableture.” Content.

“You see (proceeded he) beyond this first gate, a higher inclosure, on the outer side of which stand several women wantonly dressed?” Very plainly. “These are Incontinence, Luxury, Covetousness, and Flattery.” What is their business in that place? “You see how narrowly they watch those who have been favoured by Fortune.” For what end? “They rejoice with them, and congratulate them on their success; they caress and endeavour to ingratiate themselves with them, and invite their stay by the promise of a soft and indolent life, free from care and trouble: if any one is thus inticed by them to the

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“ love of pleasure, this course of life appears for
 “ a time (while a man is under the delusion) to be
 “ delightful ; but this happiness is merely imaginary.
 “ For, when once he begins to reflect, he finds, that
 “ all the pleasures he has tasted are false, that the
 “ evils that attended them are real, and that he
 “ has been miserably deceived and abused : when
 “ he has, in this course, wasted all the remains
 “ of his good fortune, he is forced to enter him-
 “ self in the service of these mistresses, to suffer
 “ a thousand inconveniencies, to submit to the
 “ basest slavery, and on their account to com-
 “ mit the vilest and basest actions, such as deceit,
 “ sacrilege, perjury, treachery, and theft, till, fail-
 “ ing of any support from these, he is delivered
 “ over into the hands of Punishment.” Who is she ?
 “ You see (proceeded he) a little farther beyond
 “ those women, a kind of low gate, opening into
 “ a confused obscure hole, in which are represented
 “ several women covered with rags and filthiness.”
 We see it. “ The first, with a whip in her hand, is
 “ called Punishment ; she who sits next, with her
 “ head reclining on her knees, is called Sadness ;
 “ that woman tearing her hair is Trouble.” But
 that frightful lean man standing naked by them,
 who looks so meagre and ghastly, and that woman
 with him, who resembles him so much, who are
 they ? “ The man is called Sorrow, and his sister
 “ by him is Despair. Into the hands of these exe-
 “ cutioners, is our unhappy man delivered over,
 “ and leads with them a wretched life, full of pain
 “ and anguish. From hence he is again conveyed
 “ to another prison, which is the dwelling of Misery,
 “ where he is condemned to pass the remainder of
 “ his life, unless Repentance comes to his relief.”
 But how if Repentance interposes ? “ He is by her
 “ rescued

“ from these evils, and receives from her a new
“ view of things, and a new opinion, tending to
“ True Learning, but which at the same time may
“ lead him to False Learning.” What is the consequence of this? “ If he be so happy as to receive
“ the first, he is at once delivered from all his prejudices and errors, and passes the rest of his days
“ in tranquillity and peace; if otherwise he is again
“ deceived by False Learning.” His case is very hazardous: but who is this False Learning?

“ You see that second inclosure?” Yes. “ At
“ the entrance of it, you may observe a woman
“ neatly dressed, and of a good appearance. The
“ vulgar, and those, who take up with the show of
“ of things, call her Learning; but this is a mistake;
“ she is False Learning. Even those happy travellers, who succeed in their pursuit of True Learning, are commonly detained some time by her.”
Is there no other way to arrive at True Learning? There is.” But who are those persons walking up and down in this court? “ They are
“ (said he) the admirers of False Learning, who
“ being deceived by appearances, fondly imagine
“ they have reached the true.” Who are these?
“ They are some of them poets, others orators,
“ logicians, musicians, arithmeticians, geometricians, astrologers, and critics, with others of the
“ like professions.” But who are those women, so busy on every side addressing themselves to this company? Are they not the same you shewed us at first, amongst whom were Incontinence with her companions? Do they come here also? “ Yes
“ (said he) but less frequently than into the first inclosure.” Do the Opinions also enter here?
“ Yes, the early potion, received from Imposture,
“ still operates; Ignorance finds a place here;
“ and, if you can believe me, Extravagance and

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“Folly are not excluded. They remain under the
 “power of these, till having left False Learning,
 “they enter upon the path that leads them to True
 “Learning, from whom they receive that sovereign
 “remedy, which frees them from the ill-effects
 “that Error and Ignorance produce. But while
 “they stay with False Learning, they are never
 “truly free, nor can they by her assistance deliver
 “themselves from any of the evils we speak of.”
 Proceed, we pray you (said I) and shew us this hap-
 py way that leads to True Learning.

“You behold (proceeded our venerable in-
 “structor) that rising ground before you, that ap-
 “pears desert and uninhabited.” We do. “You
 “observe then upon it a little gate, that opens on
 “a narrow and unfrequented path, that appears
 “very broken and impracticable. You see like-
 “wise near it a spacious ground, steep like a pre-
 “cipice.” I see it. “This is the road to True
 “Learning.” This road appears very difficult in-
 deed. “You see then a little above it, a high and
 “craggy rock, on whose side appear two comely
 “healthy women, who seem chearfully to stretch
 “out their hands.” I see them plainly; but who
 are they? “One of them is called Temperance,
 “the other Patience; they are sisters.” But why
 do they extend their hands so? “To encourage all
 “those who pass this way, and exhort them not to
 “be discouraged, by assuring them, that these hard-
 “ships will not be of long continuance, that they
 “will lessen by degrees, and the passage grow more
 “easy and agreeable.” But what method do they
 take, when they come to the foot of this rock; for
 I see no way to ascend it? “Those friendly sisters
 “give them their assistance and help, till they reach
 “the top; where, on their arrival, they allow
 “them a short time to repose themselves, and then
 “inspire

“inspire them with new vigour, by promising to
 “conduct them safely to True Learning, by shew-
 “ing them the easiness and pleasantness of the way
 “they are now to enter upon, and how free it is
 “from all manner of hazard and inconveniency, as
 “you may see.” So indeed it appears to be.

“Do you see (continued he) near that distant
 “wood, a certain beautiful place, like a delightful
 “meadow, on which there seems to fall a strong
 “light?” Very distinctly. “In this you see a
 “gate that opens into another inclosure.” True;
 what place is it? “This is the abode of the
 “blessed; here the Virtues dwell with Happiness.”
 How lovely the place appears! “You see near the
 “gate (resumed he) a handsome woman of a com-
 “posed aspect, who appears middle-aged, her habit
 “plain, without affectation or ornaments. She
 “stands not on a globe, but on a square pedestal.
 “There stand by her two virgins, who appear to be
 “her daughters.” They do indeed resemble her
 very much. “She in the middle is True Learn-
 “ing, the others are Truth and Persuasion. The
 “mother is placed on a square, to signify the cer-
 “tainty and safety of the way that leads to her,
 “and the unalterable and permanent nature both of
 “the blessings she bestows, and their happy effects.”
 What are those blessings? “They are courage and
 “and serenity.” What is their nature? “Such
 “as renders the possessors undisturbed by any of
 “the accidents and calamities of life, since no real
 “evil can befall those who enjoy them.” What
 valuable gifts are these! but why is True Learning
 placed without the inclosure? “That she may pre-
 “sent those who approach her with her purifying
 “remedy; and thus restoring them to themselves,
 “in that state, introduce them to the Virtues.”
 How is this, for I do not well comprehend your

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meaning? " But you shall presently (resumed our
 " instructor). The case here is like that of a man
 " under a violent disease, who is brought to the
 " physician, who first finds out and removes the
 " cause of his disorder, and then by degrees restores
 " him to his health and strength. But if the pa-
 " tient should disregard his advice, he would de-
 " servedly perish." Now I understand you. " Just
 " so (said he) when a man comes to True Learning;
 " she administers to him this sovereign medicine,
 " which purges him of all evils he brought along
 " with him." What are those? " In the first
 " place, the ignorance and error he drank with
 " Imposture, together with pride, lust, anger, ava-
 " rice, and all the other vices he contracted in the
 " first inclosure." When they are thus cleansed,
 " where are they sent? " To Happiness and the Vir-
 " tues." Who are they?

" You see (proceeded he) within that gate,
 " a little society of matrons, who appear most
 " beautiful and modest, who have nothing of that
 " paint and affectation you observed in the other
 " women." We do; but how are they called?
 " The first (said he) is called Science, the rest are
 " her sisters, Fortitude, Justice, Integrity, Tem-
 " perance, Modesty, Liberality, Continence, Cle-
 " mency, and Patience." How charming is this
 " company! and how great encouragement do you
 " give us! " Provided (said he) you understand what
 " you hear, and resolve to practise it." This is
 " our intention. " Thus you will be happy." But
 " when a man is in this agreeable society, where do
 " they lead him? " To their mother Happiness."
 " Who is she? " See you not (resumed the good old
 " man) the way that leads to that eminence, which
 " is the highest point of all the inclosures. Near
 " it there sits a comely matron in her bloom, well
 " dressed,

“dressed without art, and crowned after a very beautiful manner. She is elevated on a kind of throne.” We observe her. “This majestic person is Happiness.” After what manner does she treat those who are brought to her? “She rewards them with crowns, such as are bestowed on those who are conquerors in any great enterprize.” In what conflicts (said I) have these persons been victorious? “In dangerous ones (pursued he) and have triumphed over formidable monsters, who would have destroyed them; these they have now subdued, so as to make them obedient, who before tyrannized over them.” Pray inform us what monsters are these? “They are, in the first place, Ignorance and Error. Are not these monsters?” Yes, without doubt (said I) and very dangerous ones too. “Those that follow are no less so, such as Grief, Vexation, Avarice, and the other vices with Intemperance. These are in their turn subdued, and lose all their former power.” O glorious conquest! but pray tell us what is the virtue of that crown they receive from Happiness? “The virtue of it, O young man! (said he) is very great. Whoever wears it, is perfectly blessed, and free from all evil. He derives his happiness from no external object, but from himself alone.” O exalted victory! but when they are thus crowned, whither do they go? “They are carried by the Virtues to that place from whence they came, who there shew them the crowd they have left, and how badly and miserably they pass their time, and wander up and down in error and ignorance, or led away by different passions, by Pride, Incontinence, Avarice, Vanity, and the other vices: by these they are bound, so that they cannot free themselves, nor find the way to True Learning, but are tormented with endless anxiety. This hap-

“pens to them, by neglect and forgetfulness of these
“good counsels they received from the Genius, at
“their entrance into life.” What you say appears
highly reasonable (said I) but there is one thing you
have not yet explained, why the Virtues thus shew
them the place they came from? “The reason (answer-
“ed our instructor) is because as they pass through
“life, they have no true knowledge of the scene.
“They cannot distinctly see what is done amidst the
“confusion of things that surround them. The
“mists of ignorance and error obscure the prospect.
“they often confound good and evil, and by that
“means are frequently subject to mistakes. Now
“that they have attained to True Learning, they
“see things in a new light. The misery of a con-
“trary course strikes them more strongly, and sets
“their present happiness in the clearest view.”
When they have seen these things, where do they
go next? “Wherever they please (said he) it is the
“same thing. They carry their happiness in their
“own breasts. They are always safe, as if they
“were in the Corycian cave. Their integrity is
“their perpetual security and defence. They are
“beloved and esteemed by all, as good physicians
“are by the sick.” Have they nothing to fear from
those female monsters you just now spoke of? “No-
“thing, (answered he). Grief, Trouble, Lust,
“Avarice, or Poverty, have no power to hurt them;
“they are superior to all those passions, which be-
“fore had the government of them; like those who
“carry about them a sovereign counter poison, they
“can walk unhurt through these dangerous serpents,
“the venom of which they see fatal to many round
“them.” You speak well: but who are these per-
sons descending the hill, some of them crowned,
who appear very joyful, and others without crowns,
who seem forlorn and desperate under the command
of

of certain women? "Those that are crowned,
 " (said he) are such who by finding the way to
 " True Learning are arrived at happiness, and are
 " consequently pleased with their success: those
 " who want crowns, are such who by their folly
 " have neglected to seek the way to True Learn-
 " ing; or else, having found it, have stopt at the
 " narrow and rough ascent we spoke of, and by
 " looking for an easier path, have quite lost the
 " road." But who are those women that follow
 them? "They are (replied he) Care, Trouble, Des-
 " pair, Ignominy, and Ignorance." If it be so, they
 are very wretched. "They are so indeed (pro-
 " ceeded he). When driven by those tormentors,
 " they return into the first inclosure, to Luxury
 " and Incontinence: the wonder is, that they do
 " not accuse themselves as the authors of their own
 " ruin, but unjustly revile True Learning and its
 " followers, as if they were unfortunate and de-
 " luded men, who pursued a shadow of happiness,
 " while they themselves, as they alledge, possess in
 " riot and luxury the true pleasures of life. For
 " like the brute creation, they place their whole
 " satisfaction in the gratification of their sensual ap-
 " petites." But who are those other women who
 return so full of gaiety and mirth? "They are the
 " Opinions (said he) who having conducted the
 " virtuous to True Learning are coming back to
 " invite and carry others thither in their turn, by
 " shewing them the success and felicity of those
 " who have gone before them." Do these never
 go in amongst the Virtues? "No (answered he)
 " because Opinion can never reach to Science. They
 " only deliver them into the hands of True Learn-
 " ing, and then return to bring others, like ships
 " that discharge their lading, in order to fetch a
 " new cargo." You have fully satisfied us in
 your

your explanation : but you have not yet told us what the Genius prescribes to those who enter into life ? “ He bids them (replied he) be of good cheer : “ this I also recommend to you, as I shall more “ particularly explain it, without omitting any thing “ that may make you fully understand me.

“ Stretching out again his arm, observe (continued he) that blind woman standing on a globe, “ who, as I told you before, was called Fortune.” We see. “ The Genius forbids us to trust her, to “ place any certainty or happiness in her favours, “ or regard what she gives us as properly our own, “ since we have no security against her taking them “ from us to bestow them upon others, a thing she “ frequently practises. For this reason he warns us, “ not too highly to indulge ourselves in her gifts, “ nor too deeply to be cast down with the loss of “ them, neither to esteem or despise her too much, “ since she acts from no just principle, but does all “ things inconsiderately and rashly. He would not “ have us be surprized at her conduct, or imitate “ these miserable usurers, who, when money is intrusted in their hands, rejoice as if they received “ it for their own use, but when it is re-demanded, “ pay it back with unwillingness, forgetting that “ the condition of their receiving it, was that it “ should be returned to the proprietor without “ trouble or delay. In this light would the Genius “ have us to consider the advantages of Fortune ; “ and to remember it is her characteristic to take “ what she gives, to return it back perhaps increased, and soon after not only deprive us of all “ she has given, but even of what we were possessed “ of before. He bids us therefore receive what she “ bestows, and employ it immediately in some valuable and real purchase.” What is that ? “ Such “ an one as True Learning will afford them, if “ they

“ they can attain it.” What will they receive from
 her? “ True Science (said he) the most lasting and
 “ precious possession. Upon this account the Genius
 “ directs us to apply ourselves immediately to gain
 “ this important acquisition. He advises us to pass
 “ through the first inclosure, without hearkening to
 “ the solicitations of those loose women Inconti-
 “ nence and Luxury, who by their insinuating flat-
 “ teries, are so ready to seduce us from the right
 “ way. He bids us reject their temptations, and
 “ go on to False Learning. With her he would
 “ have us make a short stay, to hear what she pro-
 “ poses that may be of service to us in our journey,
 “ and then proceed forward to True Learning.
 “ These are the commands of the Genius. Who-
 “ ever misapprehends or neglects them, becomes
 “ ignorant and evil, and in the end wretched. This,
 “ my friends, is the explication of the Tablature
 “ before you. If you have any doubts remaining,
 “ I shall endeavour to satisfy you, for at present I
 “ am fully at leisure.

I thanked our good old man, with whose nar-
 ration we were all pleased very much; but (said I)
 pray inform us what it is the Genius would
 have us get by our stay with False Learning?
 “ Some things (said he) that may be of use to us.”
 What are they? “ The languages (answered he)
 “ and those other parts of education which Plato
 “ somewhere recommends to youth, to keep them
 “ from being worse employed, and restrain them
 “ from the love of pleasure.” But tell us, are
 these things necessary to guide us to True Learn-
 ing? “ Not absolutely so (said he) they are indeed
 “ convenient, but they contribute nothing of them-
 “ selves to true happiness. They are of no signi-
 “ ficance to make men better than before. A man
 “ may become wise without their assistance; and
 “ yet

“ yet they are far from being useless: for though
 “ we may understand any language by the help of
 “ an interpreter, yet it would be more convenient
 “ to us, if we ourselves were masters of the lan-
 “ guage. Thus you see we do not indispensibly
 “ need the assistance of these arts in our pursuit of
 “ True Learning.” The learned then, as they are
 commonly called, are in no better a condition than
 other men. “ Certainly (continued he) they are not.
 “ Do not you see them equally with others, differ
 “ in their sentiments of good and evil, and given
 “ up to their several passions? For nothing hinders
 “ but that men may be well versed in these arts, and
 “ yet abandoned to drunkenness, intemperance, co-
 “ vetousness, injustice, folly, and treachery.” It is
 very true, there are many such. “ If so (said he)
 “ what advantage does this imaginary learning give
 “ them over others, or what use is it to them for
 “ the amendment of their lives?” Of very little, if
 things are so: but what is the reason they are placed
 in the second inclosure so near to True Learning?
 “ Their situation is of very little benefit to them,
 “ since they often see others pass from amongst the
 “ Vices in the first inclosure, to True Learning,
 “ leaving the followers of the Arts behind. After this
 “ you cannot say this learning of theirs is of great
 “ service to them. Either then they are more in-
 “ dolent or more intractable than other men.” How
 comes that to be? “ Because (replied he) these per-
 “ sons in the second inclosure, who are so taken up
 “ with False Learning, are unhappy in this, that
 “ they have a fond opinion of their own mistakes.
 “ They imagine themselves in the possession of True
 “ Learning; and, while they think so, it is no won-
 “ der they rest contented with what they have.
 “ Besides, you see the Opinions come in here from
 “ the first inclosure. Therefore they are no way
 “ better

" better than other men, unless they are relieved by
 " Repentance, who convinces them of their error,
 " and shews them how they have mistaken the False
 " Learning from the True: and for you, my friends,
 " unless you are long conversant about these things,
 " and by that means fix them in your esteem, and
 " reduce them into practice, you will receive but
 " little advantage from what you have heard." We
 shall carefully (said I) follow your good advice; but
 pray inform us farther, why you do not account
 those things as good in themselves, which we re-
 ceive from Fortune. Are not life, health, riches,
 glory, posterity, victory, and such like real advan-
 tages, and is not the want or loss of those to be
 considered as evil? This to us seems a paradox.

" Proceed then (resumed our old man) and
 " let us examine this matter more narrowly, and
 " answer me the questions I shall propose to you." I
 shall. " Is life then a blessing to an ill man?" No
 certainly; it is rather an evil. " How then can life
 " itself be a blessing, when to such a man it is
 " really an evil." It is a blessing to the good,
 and a misfortune to the bad. " So you think life
 " is at the same time both a good and an evil?"
 Yes. " Beware (replied he) of such an absurdity.
 " It is impossible the same thing can be good and ill
 " at the same time. If so, it might also be in itself
 " at the same time useful and hurtful, desirable and
 " hateful, which is a manifest contradiction." It is
 so. But if he who lives ill is unhappy, is not life
 an evil to him? " But to live and live ill are not the
 " same thing. Do you not think there is a wide
 " difference?" There seems to be so. " To live
 " then, in itself is no evil; for if it were, it would
 " be also an evil to the good, who enjoy an equal
 " share of it. Since then life is a privilege common
 " to all men, it follows, that it is in itself neither
 " good

“good nor evil: much like those operations in
 “chirurgery, which are of great use to the sick,
 “but would be very pernicious to persons in good
 “health. Just so we must consider life; but let us
 “go on. Tell me which would you chuse, a vi-
 “tious life, or an honest and generous death?”
 The latter certainly. “Therefore death is in it-
 “self no evil, since it is frequently preferable to life
 “itself?” So it appears. “It is the same case
 “with respect to sickness and health, since there
 “are many cases, wherein the former is more be-
 “neficial to us than the latter.” So I think. “Let
 “us proceed, and consider riches in the same view:
 “or rather let us see how many who possess them
 “lead wicked and miserable lives” There are
 proofs enough of this. “Their riches then are
 “of no use to promote their happiness?” They
 seem not. “Goodness therefore flows from learn-
 “ing, not from riches?” So it appears. “How
 “then can riches be good in themselves, since they
 “can neither make their possessors better or happier
 “men?” They cannot. “Therefore they are
 “evil to those who know not how to make a right
 “use of them.” So I think. “How can that
 “therefore be accounted in itself good, that is of
 “no service to the owner?” Not at all. “If
 “therefore any make a good and right use of their
 “riches, they will live well, if not, they will live
 “miserably.” What you say appears very just.
 “To conclude then, the mischief lies in our too
 “highly esteeming them as really good, or too
 “meanly despising them as really evil, whereas in
 “themselves they are neither good nor evil. Men
 “are apt to place too extravagant a value on them,
 “and imagine them the means of procuring all
 “manner of happiness, and on this account stop
 “at nothing, though never so wicked, to acquire
 “them.

“them. This they do, because they are ignorant
 “of the true good.”

“They consider not (continued our venerable
 “instructor) that evil can never produce good, or
 “good be the cause of evil. Thus you often see
 “great wealth amassed together by the vilest and
 “worst actions, such as lying, fraud, theft, sacrilege,
 “and such like crimes, which proceeds from
 “the most vicious dispositions. Now if good can
 “never be the produce of evil, we can never call
 “riches that are acquired in such a manner, good.”
 This is fully made out. “To proceed then (said
 “he) as by wicked actions we shall never purchase
 “justice, wisdom, or any other virtue; so neither
 “by a course of worthy actions can we ever become
 “vicious. These things are incompatible. You
 “often see the most unjust and wicked men possess
 “of power, riches, victory, fame, and those other
 “imaginary blessings of life. From hence you
 “may conclude, that these things are neither good
 “nor evil; and that as wisdom and virtue are the
 “only true blessings, so ignorance and vice are the
 “only real evils of life.” You have fully proved
 this argument to our intire satisfaction, and we shall
 now no longer be deceived by the appearances of
 things. “You see (added he) that all these things
 “in themselves are neither good nor evil, as I before
 “told you. They resemble sleep and exercise, and
 “the other natural motions of the body, which
 “agree in common to all men. The things that
 “properly distinguish and belong to us are virtue
 “and vice. The latter is always the characteristic
 “of ignorance, and the former of wisdom. Two
 “contrary dispositions can never unite to form a
 “consistent character, as a man can never be ignorant
 “and wise, asleep and awake, at the same time.”
 All these you have made very evident to us (said I)
 and

and we have been very pleasingly entertained. "All those things flow from one principle (added he) a principle truly divine!" What do you mean by that expression (said I)? "Life and death (replied he) health and sickness, riches and poverty, and those things we have been speaking of, are in their nature neither good nor evil, but happen indifferently to all men." We plainly see (said I) this is a necessary consequence from what you have been saying; yet, methinks, I am not yet fully confirmed in this opinion. "This (concluded he) is because you are not yet thoroughly accustomed to think on this subject. For this reason, I earnestly conjure you, that you will follow these precepts through your whole life, and by fixing them in your minds, and by frequent practice, reduce them into habits. If you should yet have any doubts about what I have told you, return to me, and I will endeavour to remove them, and confirm you in the truth of what I have now explained."

ALLEGORY II.

*The VISION of THEODORE, the HERMIT
of Teneriffe, found in his Cell.*

SON of Perseverance, whoever thou art, whose curiosity has led thee hither, read and be wise. He that now calls upon thee is Theodore the Hermit of Teneriffe, who in the 57th year of his retreat

retreat left this instruction to mankind, lest his solitary hours should be spent in vain.

I was once what thou art now, a groveller on the earth, and a gazer at the sky; I trafficked and heaped wealth together, I loved and was favoured, I wore the robe of honour, and heard the music of adulation; I was ambitious, and rose to greatness; I was unhappy, and retired. I fought for some time what I at length found here, a place where all real wants might be easily supplied, and where I might not be under the necessity of purchasing the assistance of men by the toleration of their follies. Here I saw fruits, and herbs, and water, and here determined to wait the hand of death, which I hope, when at last it comes, will fall lightly upon me.

Forty-eight years had I now passed in forgetfulness of all mortal cares, and without any inclination to wander farther than the necessity of procuring sustenance required; but as I stood one day beholding the rock that overhangs my cell, I found in myself a desire to climb it; and when I was on its top, was in the same manner determined to scale the next, till by degrees I conceived a wish to view the summit of the mountain, at the foot of which I had so long resided. This motion of my thoughts I endeavoured to suppress, not because it appeared criminal, but because it was new; and all change, not evidently for the better, alarms a mind taught by experience to distrust itself. I was often afraid that my heart was deceiving me, that my impatience of confinement rose from some earthly passion, and that my ardour to survey the works of nature, was only a hidden longing to mingle once again in the scenes of life.—I therefore endeavoured to settle my thoughts into their former state, but found their distraction every day greater. I was always reproaching myself with the want of happiness with-
in

in my reach ; and at last began to question whether it was not laziness rather than caution, that restrained me from climbing to the summit of Teneriffe.

I rose therefore before the day, and began my journey up the steep of the mountain ; but I had not advanced far, old as I was, and burdened with provisions, when the day began to shine upon me ; the declivities grew more precipitous, and the sand slid from beneath my feet ; at last fainting with labour, I arrived at a small plain, almost inclosed by rocks, and open only to the east. I sat down to rest awhile, in full persuasion that when I had recovered my strength, I should proceed on my design ; but when once I had tasted ease, I found many reasons against disturbing it. The branches spread a shade over my head, and the gales of spring wafted odours to my bosom.

As I sat thus forming alternately excuses for delay, and resolutions to go forward, an irresistible heaviness suddenly surprized me ; I laid my head upon the bank, and resigned myself to sleep, when methought I heard a sound as of the flight of eagles, and a being of more than human dignity stood before me. While I was deliberating how to address him, he took me by the hand with an air of kindness, and asked me solemnly, but without severity, " Theodore, " whither art thou going ?" I am climbing, answered I, to the top of the mountain, to enjoy a more extensive prospect of the works of nature. " Attend first (said he) to the prospect which this place " affords, and what thou dost not understand I will " explain. I am one of the benevolent beings who " watch over the children of the dust, to preserve " them from those evils which will not ultimately " terminate in good, and which they do not, by " their own faults, bring upon themselves. Look " round

“round therefore without fear, observe, contemplate, and be instructed.”

Encouraged by this assurance, I looked and beheld a mountain higher than Teneriffe, to the summit of which the human eye could never reach: when I had tired myself with gazing upon its height, I turned my eyes towards its foot, which I could easily discover, but was amazed to find it without foundation, and placed inconceivably in emptiness and darkness. Thus I stood terrified and confused; above were tracts inscrutable, and below was total vacuity. But my protector, with a voice of admonition, cried out, “Theodore, be not affrighted, but raise thy eyes again; the mountain of Existence is before thee, survey it, and be wise.”

I then looked with more deliberate attention, and observed the bottom of the mountain to be of gentle rise, and overspread with flowers; the middle to be more steep, embarrassed with crags, and interrupted by precipices, over which hung branches loaded with fruits, and among which were scattered palaces and bowers. The tracts which my eye could reach nearest the top were generally barren; but there were among the clefts of the rocks a few hardy evergreens; which, though they did not give much pleasure to the sight or smell, yet seemed to cheer the labour, and facilitate the steps of those who were climbing among them.

Then beginning to examine more minutely the different parts, I observed, at a great distance, a multitude of sexes issuing into view from the bottom of the mountain. Their first actions I could not accurately discern; but as they every moment approached nearer, I found that they amused themselves with gathering flowers, under the superintendence of a modest virgin in a white robe, who seemed not over-solicitous to confine them to

any settled pace, or certain tract; for she knew that the whole ground was smooth and solid, and that they could not easily be hurt or bewildered.—When, as it often happened, they plucked a thistle for a flower, Innocence, so was she called, would smile at the mistake. Happy, said I, are they who are under so gentle a government, and yet are safe. But I had no opportunity to dwell long on the consideration of their felicity; for I found that Innocence continued her attendance but a little way, and seemed to consider only the flowery bottom of the mountain as her proper province. Those whom she abandoned scarcely knew that they were left, before they perceived themselves in the hands of Education, a nymph more severe in her aspect, and imperious in her commands, who confined them to certain paths, in their opinion, too narrow and too rough. These they were continually solicited to leave by Appetite, whom Education could never fright away, though she sometimes awed her to such timidity, that the effects of her presence were scarcely perceptible. Some went back to the first part of the mountain, and seemed desirous of continuing busied in plucking flowers, but were no longer guarded by Innocence; and such as education could not force back, proceeded up the mountain by some miry road, in which they were seldom seen, and scarcely ever regarded.

As Education led her troop up the mountain, nothing was more observable than that she was frequently giving them cautions to beware of Habits; and was calling out to one or another at every step, that a Habit was ensnaring them; that they would be under the dominion of Habit before they perceived their danger; and that those whom a Habit should once subdue, had little hope of regaining their liberty.

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Of this caution, so frequently repeated, I was very solicitous to know the reason, when my protector directed my regard to a troop of pigmies, which appeared to walk silently before those that were climbing the mountain, and each to smooth the way before her follower. I found that I had missed the notice of them before, both because they were so minute as not easily to be discerned, and because they grew every moment nearer in their colour to the objects with which they were surrounded. As the followers of Education did not appear to be sensible of the presence of these dangerous associates, or, ridiculing their diminutive size, did not think it possible that human beings should ever be brought into subjection by such feeble enemies, they generally heard her precepts of vigilance with wonder; and, when they thought her eye withdrawn, treated them with contempt. Nor could I myself think her cautions so necessary as her frequent inculcation seemed to suppose, till I observed that each of these petty beings held secretly a chain in her hand, with which she prepared to bind those whom she found within her power. Yet these Habits, under the eye of Education, went quietly forward, and seemed very little to encrease in bulk or strength; for though they were always willing to join with Appetite, yet when Education kept them apart from her, they would punctually obey command, and make the narrow roads in which they were confined easier and smoother.

It was observable, that their stature was never at a stand, but continually growing or decreasing, yet not always in the same proportions; nor could I forbear to express my admiration, when I saw in how much less time they generally gained than lost bulk. Though they grew slowly in the road of Education, it might however be perceived that they

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grew;

grew; but if they once deviated at the call of Appetite, their stature soon became gigantic, and their strength was such that Education pointed out to her tribe many that were led in chains by them, whom she could never more rescue from their slavery. She pointed them out, but with little effect, for all her pupils appeared confident of their own superiority to the strongest Habit, and some seemed in secret to regret that they were hindered from following the triumph of Appetite.

It was the peculiar artifice of Habit not to suffer her power to be felt at first. Those whom she led, she had the address of appearing only to attend, but was continually doubling her chains upon her companions, which were so slender in themselves, and so silently fastened, that while the attention was engaged by other objects, they were not easily perceived. Each link grew tighter as it had been longer worn, and when, by continual additions, they became so heavy as to be felt, they were very frequently too strong to be broken.

When Education had proceeded in this manner to the part of the mountain where the declivity began to grow craggy, she resigned her charge to two powers of superior aspect. The manner of them appeared capable of presiding in senates, or governing nations, and yet watched the steps of the other with the most anxious attention, and was visibly confounded and perplexed if ever she suffered her regard to be drawn away. The other seemed to approve her submission as pleasing, but with such a condescension as plainly shewed that she claimed it as due; and indeed so great was her dignity and sweetness, that he who would not reverence, must not behold her.

“ Theodore (said my protector) be fearless, and
 “ be wise; approach these powers, whose dominion
 “ extends

"extends to all the remaining part of the mountain of Existence." I trembled, and ventured to address the inferior nymph, whose eyes, though piercing and awful, I was not able to sustain. "Bright power (said I) by whatever name it is lawful to address thee, tell me, thou who presidest here, on what condition thy protection will be granted."—"It will be granted! (said she) only to Obedience. I am Reason, of all subordinate beings the noblest and the greatest; who, if thou wilt receive my laws, will reward thee like the rest of my votaries, by conducting thee to Religion."—Charmed by her voice and aspect, I professed my readiness to follow her. She then presented me to her mistress, who looked upon me with tenderness. I bowed before her, and she smiled.

When Education delivered up those for whose happiness she had been so long solicitous, she seemed to expect that they should express some gratitude for her care, or some regret at the loss of that protection which she had hitherto afforded them. But it was easy to discover, by the alacrity which broke out at her departure, that her presence had been long displeasing, and that she had been teaching those who felt in themselves no want of instruction. They all agreed in rejoicing that they would no longer be subject to her caprices, or disturbed by her documents, but should be now under the direction only of Reason, to whom they made no doubt of being able to recommend themselves by a steady adherence to all her precepts. Reason counselled them at their first entrance upon her province, to enlist themselves among the votaries of Religion; and informed them, that if they trusted to her alone, they would find the same fate with her other admirers, whom she had not been able to secure against

Appetites and Passions, and who having been seized by Habits in the regions of Desire, had been dragged away to the caverns of Despair. Her admonition was vain, the greater number declared against any other direction, and doubted not but by her superintendency they should climb with safety up the mountain of Existence. "My power (said Reason) is to advise, not to compel; I have already told you the danger of your choice. The path now seems plain and even, but there are asperities and pitfalls, over which Religion only can conduct you. Look upwards, and you perceive a mist before you settled upon the highest visible part of the mountain, a mist by which my prospect is terminated, and which is pierced only by the eyes of Religion. Beyond it are the temples of Happiness, in which those who climb the precipice by her direction, after the toil of their pilgrimage, repose for ever. I know not the way, and therefore can only conduct you to a better guide. Pride has sometimes reproached me with the narrowness of my view, but when she endeavoured to extend it, could only shew me, below the mist, the bowers of Content; even they vanished as I fixed my eyes upon them; and those whom she persuaded to travel towards them were chained by Habits, and engulfed by Despair, a cruel tyrant, whose caverns are beyond the darkness on the right side and on the left, from whose prisons none can escape, and whom I cannot teach you to avoid."

Such was the declaration of Reason, to those who demanded her protection. Some that recollected the dictates of Education, finding them now seconded by another authority, submitted with reluctance to the strict decree, and engaged themselves among the followers of Religion, who were distinguished by the

the uniformity of their march, though many of them were women, and by their continual endeavours to move upwards, without appearing to regard the prospects which at every step courted their attention.

All those who determined to follow either Reason or Religion, were continually importuned to forsake the road, sometimes by Passions, and sometimes by Appetites, of whom both had reason to boast of the success of their artifices; for so many were drawn into bye paths, that any way was more populous than the right. The attacks of the Appetites were more impetuous, those of the Passions longer continued. The Appetites turned their followers directly from the true way, but the Passions marched at first in a path nearly in the same direction with that of Reason and Religion; but deviated by slow degrees, till at last they entirely changed their course. Appetite drew aside the dull, and Passion the sprightly. Of the Appetites, Lust was the strongest; and of the Passions, Vanity. The most powerful assault was to be feared, when a Passion and an Appetite joined their enticements; and the path of Reason was best followed, when a Passion called to one side, and an Appetite to the other.

These seducers had the greatest success upon the followers of Reason, over whom they scarcely ever failed to prevail, except when they counteracted one another. They had not the same triumphs over the votaries of Religion; for though they were often led aside for a time, Religion commonly recalled them by her emissary Conscience, before Habit had time to enchain them. But they that professed to obey Reason, if once they forsook her, seldom returned; for she had no messenger to summon them but Pride, who generally betrayed her confidence, and employed all her skill to support Passion; and

if ever she did her duty, was found unable to prevail, if Habit had interposed.

I soon found that the great danger to the followers of Religion was only from Habit; every other power was easily resisted, nor did they find any difficulty when they inadvertently quitted her, to find her again by the direction of Conscience, unless they had given time to Habit to draw her chain behind them, and bar up the way by which they had wandered. Of some of those, the condition was justly to be pitied, who turned at every call of Conscience, and tried, but without effect, to burst the chains of Habit; saw Religion walking forward at a distance, saw her with reverence, and longed to join her; but were, whenever they approached her, withheld by Habit, and languished in sordid bondage, which they could not escape, though they scorned and hated it.

It was evident that the Habits were so far from growing weaker by these repeated contests, that if they were not totally overcome, every struggle enlarged their bulk, and increased their strength; and a Habit opposed and victorious, was more than twice as strong as before the contest. The manner in which those who were weary of their tyranny endeavoured to escape from them, appeared by the event to be generally wrong; they tried to loose their chains one by one, and to retreat by the same degrees as they advanced; but before the deliverance was completed, Habit always threw new chains upon her fugitive; nor did any escape her but those who by an effort, sudden and violent, burst their shackles at once, and left her at a distance; and even of these, many rushing too precipitately forward, and hindered by their terrors from stopping where they were safe, were fatigued with their own vehemence, and resigned themselves again to that power

power from whom an escape must be so dearly bought, and whose tyranny was little felt, except when it was resisted.

Some however there always were, who, when they found Habit prevailing over them, called upon Reason or Religion for assistance; each of them willingly came to the succour of her suppliant; but neither with the same strength nor the same success. Habit, insolent with her power, would often presume to parley with Reason, and offer to loose some of her chains if the rest might remain. To this, Reason, who was never certain of victory, frequently consented, but always found her concession destructive, and saw the captive led away by Habit to his former slavery. Religion never submitted to treaty, but held out her hand with certainty of conquest; and if the captive to whom she gave it did not quit his hold, always led him away in triumph, and placed him in the direct path to the temple of Happiness, where Reason never failed to congratulate his deliverance, and encourage his adherence to that power to whose timely succour he was indebted for it.

When the traveller was again placed in the road of Happiness, I saw Habit again gliding before him, but reduced to the stature of a dwarf, without strength and without activity; but when the Passions or Appetites, which had before seduced him, made their approach, Habit would on a sudden start into size, and with unexpected violence push him towards them. The wretch thus impelled on one side, and allured on the other, too frequently quitted the road of Happiness, to which, after his second deviation from it, he rarely returned. But if by a timely call upon Religion, the force of Habit was eluded, her attacks grew fainter, and at last her correspondence with the enemy was entirely destroyed.

ed. She then began to employ those restless faculties in compliance with the power which she could not overcome; and as she grew again in stature and strength, cleared away the asperities of the road to Happiness.

From this road I could not easily withdraw my attention, because all who travelled it appeared chearful and satisfied; and the farther they proceeded, the greater appeared their alacrity, and the stronger their conviction of the wisdom of their guide. Some who had never deviated but by short excursions, had Habit in the middle of their passage, vigorously supporting them, and driving off their Appetites and Passions, which attempted to interrupt their progress.—Others, who had entered this road late, or had long forsaken it, were toiling on without her help at least, and commonly against her endeavours. But I observed, when they approached to the barren top, that few were able to proceed without some support from Habit, and that those whose habits were strong, advanced towards the mists with little emotion, and entered them at last with calmness and confidence; after which they were seen only by the eye of Religion, and though Reason looked after them with the most earnest curiosity, she could only obtain a faint glimpse, when her mistress, to enlarge her prospect, raised her from the ground. Reason, however, discerned that they were safe, but Religion saw that they were happy.

“ Now, Theodore (said my protector) withdraw thy view from the regions of obscurity, and see the fate of those who, when they were dismissed by Education, would admit no direction but that of Reason. Survey their wanderings, and be wise.”

I looked then upon the road of Reason, which was indeed, so far as it reached, the same with that
of

of Religion, nor had Reason discovered it but by her instructions. Yet, when she had once been taught it, she clearly saw that it was right; and Pride had sometimes incited her to declare that she discovered it herself, and persuaded her to offer herself as a guide to Religion, whom, after many vain experiments, she found it her highest privilege to follow. Reason was however at last well instructed in part of the way, and appeared to teach it with some success, when her precepts were not misrepresented by Passion, or her influence overborne by Appetite. But neither of these enemies was she able to resist. When Passion seized upon her votaries, she seldom attempted opposition; she seemed indeed to contend with more vigour against Appetite, but was generally overwheeled in the contest; and if either of her opponents had confederated with Habit, her authority was wholly at an end. When Habit endeavoured to captivate the votaries of Religion, she grew by slow degrees, and gave time to escape; but in seizing the unhappy followers of Reason, she proceeded as one that had nothing to fear, and enlarged her size, and doubled her chains without intermission, and without reserve.

Of those who forsook the directions of Reason, some were led aside by the whispers of Ambition, who was perpetually pointing to stately palaces, situated on eminences on either side, recounting the delights of affluence, and boasting the security of power. They were easily persuaded to follow her, and Habit quickly threw her chains upon them; they were soon convinced of the folly of their choice, but few of them attempted to return. Ambition led them forward from precipice to precipice, where many fell and were seen no more. Those that escaped, were, after a long series of hazards, generally delivered over to Avarice, and enlisted by her

in the service of Tyranny, where they continued to heap up gold till their patrons or their heirs pushed them headlong at last into the caverns of Despair.

Others were inticed by Intemperance to ramble in search of those fruits that hung over the rocks, and filled the air with their fragrance. I observed that the Habits which hovered about these soon grew to an enormous size, nor were there any who less attempted to return to Reason, or sooner sunk into the gulphs that lay before them. When these first quitted the road, Reason looked after them with a frown of contempt, but had little expectations of being able to reclaim them; for the bowl of intoxication was of such qualities as to make them lose all regard but for the present moment; neither Hope nor Fear could enter their retreats, and Habit had so absolute a power, that even Conscience, if Religion had employed her in their favour, would not have been able to force an entrance.

There were others whose crime it was rather to neglect Reason than to disobey her, and who retreated from the heat and tumult of the way, not to the bowers of Intemperance, but to the maze of Indolence. They had this peculiarity in their condition, that they were always in sight of the road of Reason, always wishing for her presence, and always resolving to return to-morrow. In these was most eminently conspicuous the subtlety of Habit, who hung imperceptible shackles upon them, and was every moment leading them farther from the road, which they always imagined that they had the power of reaching. They wandering on from one double of the labyrinth to another, with the chains of Habit hanging secretly upon them, till, as they advanced, the flowers grew paler, and the scents fainter; they proceeded in their dreary march without pleasure in their progress, yet without power to return;

return ; and had this aggravation above all others, that they were criminal, but not delighted. The drunkard for a time laughed over his wine ; the ambitious man triumphed in the miscarriage of his rival ; but the captives of Indolence had neither superiority nor merriment. Discontent lowered in their looks, and Sadness hovered round their shades ; yet they crawled on reluctant and gloomy, till they arrived at the depth of the recess, varied only with poppies and nightshade, where the dominion of Indolence terminates, and the hopeless wanderer is delivered up to Melancholy : the chains of Habit are rivetted for ever, and Melancholy having tortured her prisoner for a time, consigns him at last to the cruelty of Despair.

While I was musing on this miserable scene, my protector called out to me, " Remember, Theodore, " and be wise, and let not Habit prevail against thee." I started, and beheld myself surrounded by the rocks of Teneriffe ; the birds of light were singing in the trees, and the glances of the morning darted upon me.



ALLEGORY III.

VISION OF MIRZA.

— *Omnem, quæ nunc obducta tuenti
Mortales habetât visus tibi, & humida circum
Caligat, nubem eripiam* — Virg. *Æn.* ii. v. 604.

The cloud, which, intercepting the clear light,
Hangs o'er thy eyes, and blunts thy mortal sight,
I will remove —

“ **O**N the fifth day of the moon, which ac-
“ cording to the custom of my forefathers I
“ always keep holy, after having washed myself, and
“ offered up my morning devotions, I ascended the
“ high hills of Bagdar, in order to pass the rest of
“ the day in meditation and prayer. As I was here
“ airing myself on the tops of the mountains, I fell
“ into a profound contemplation on the vanity of
“ human life; and passing from one thought to
“ another, surely, said I, man is but a shadow, and
“ life a dream. Whilst I was thus musing, I cast
“ my eyes towards the summit of a rock that was
“ not far from me, where I discovered one in the
“ habit of a shepherd, with a little musical instru-
“ ment in his hand. As I looked upon him he ap-
“ plied it to his lips, and began to play upon it.
“ The sound of it was exceeding sweet, and wrought
“ into a variety of tunes that were inexpressibly me-
“ lodious, and altogether different from any thing
“ I had ever heard: they put me in mind of those
“ heaven-

“ heavenly airs that are played to the departed souls
“ of good men, upon their first arrival in Paradise,
“ to wear out the impressions of the last agonies,
“ and qualify them for the pleasures of that happy
“ place. My heart melted away in secret raptures.

“ I had often been told that the rock before me
“ was the haunt of a Genius; and that several had
“ been entertained with musick who had passed by
“ it, but never heard that the musician had before
“ made himself visible. When he had raised my
“ thoughts by those transporting airs which he played,
“ to taste the pleasure of his conversation, as I
“ looked upon him like one astonished, he beckoned
“ to me, and by the waving of his hand directed
“ me to approach the place where he sat. I
“ drew near with that reverence which is due to a
“ superior nature; and as my heart was intirely subdued
“ by the captivating strains I had heard, I fell
“ down at his feet and wept. The Genius smiled
“ upon me with a look of compassion and affability
“ that familiarized him to my imagination, and
“ at once dispelled all the fears and apprehensions
“ with which I approached him. He lifted me
“ from the ground, and taking me by the hand,
“ Mirza, said he, I have heard thee in thy soliloquies;
“ follow me.

“ He then led me to the highest pinnacle of the
“ rock, and placing me on the top of it, cast thy
“ eyes eastward, said he, and tell me what thou
“ seest. I see, said I, a huge valley, and a prodigious
“ tide of water rolling through it. The valley that
“ thou seest, said he, is the Vale of Misery,
“ and the tide of water that thou seest is part of
“ the great tide of Eternity. What is the reason,
“ said I, that the tide I see rises out of a thick mist
“ at one end, and again looses itself in a thick mist

“ at

“at the other? What thou seest, said he, is that
“portion of Eternity which is called Time, mea-
“sured out by the sun, and reaching from the be-
“ginning of the world to its consummation. Ex-
“amine now, said he, this sea that is bounded with
“darkness at both ends, and tell me what thou
“discoverest in it. I see a bridge, said I, standing
“in the midst of the tide. The bridge thou seest,
“said he, is Human Life, consider it attentively.
“Upon a more leisurely survey of it, I found that
“it consisted of threescore and ten intire arches,
“with several broken arches, which added to those
“that were intire, made up the number about an
“hundred. As I was counting the arches, the
“Genius told me that this bridge consisted at first
“of a thousand arches; but that a great flood
“swept away the rest, and left the bridge in the
“ruinous condition I now beheld it: but tell me,
“farther, said he, what thou discoverest on it. I
“see multitudes of people passing over it, said I,
“and a black cloud hanging on each end of it. As
“I looked more attentively, I saw several of the
“passengers dropping through the bridge, into the
“great tide that flowed underneath it; and upon
“further examination, perceived there were innu-
“merable trap-doors that lay concealed in the bridge,
“which the passengers no sooner trod upon, but
“they fell through them into the tide, and immedi-
“ately disappeared. These hidden pit-falls were set
“very thick at the entrance of the bridge, so that
“thongs of people no sooner broke through the
“cloud, but many of them fell into them. They
“grew thinner towards the middle, but multiplied
“and lay closer together towards the end of the
“arches that were intire.

“There were indeed some persons, but their
“number was very small, that continued a kind of
“hobbling.

“ hobbling march on the broken arches, but fell
“ through one after another, being quite tired and
“ spent with so long a walk.

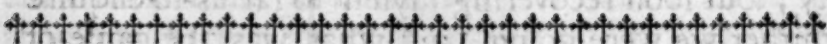
“ I passed some time in the contemplation of this
“ wonderful structure, and the great variety of
“ objects which it presented. My heart was filled
“ with a deep melancholy to see several dropping
“ unexpectedly in the midst of mirth and jollity, and
“ catching at every thing that stood by them to save
“ themselves. Some were looking up towards the
“ heavens in a thoughtful posture, and in the midst
“ of a speculation stumbled and fell out of sight.
“ Multitudes were very busy in the pursuit of bubbles
“ that glittered in their eyes and danced before them;
“ but often when they thought themselves within
“ the reach of them, their footing failed, and down
“ they sunk. In this confusion of objects, I ob-
“ served some with scimetars in their hands, and
“ others with urinals, who ran to and fro upon
“ the bridge, thrusting several persons on trap-doors
“ which did not seem to lie in their way, and which
“ they might have escaped had they not been there
“ forced upon them.

“ The Genius seeing me indulge myself in this
“ melancholy prospect, told me I had dwelt long
“ enough upon it: take thine eyes off the bridge,
“ said he, and tell me if thou yet seest any thing thou
“ dost not comprehend. Upon looking up, what
“ mean, said I, those great flights of birds that are
“ perpetually hovering about the bridge, and set-
“ tling upon it from time to time? I see vultures,
“ harpies, ravens, cormorants, and among many
“ other feathered creatures, several little winged
“ boys, that perch in great numbers upon the mid-
“ dle arches. These, said the Genius, are Envy,
“ Avarice, Superstition, Despair, Love, with the
“ like Cares and Passions that infest human life.

“ I

“ I here fetched a deep sigh ; alas, said I, man
“ was made in vain ! How is he given away to
“ misery and mortality ! tortured in life, and swal-
“ lowed up in death ! The Genius being moved
“ with compassion towards me, bid me quit so un-
“ comfortable a prospect. Look no more, said he,
“ on man in the first stage of his existence, in his
“ setting out for eternity ; but cast thine eye on
“ that thick mist into which the tide bears the se-
“ veral generations of mortals that fall into it. I
“ directed my sight as I was ordered, and (whether
“ or no the good Genius strengthened it with
“ any supernatural force, or dissipated part of the
“ mist that was before too thick for the eye to pe-
“ netrate) I saw the valley opening at the farther
“ end, and spreading forth into an immense ocean,
“ that had a huge rock of adamant running through
“ the midst of it, and dividing it into two equal
“ parts. The clouds still rested on one half of it,
“ insomuch that I could discover nothing in it : but
“ the other appeared to me a vast ocean planted
“ with innumerable islands, that were covered with
“ fruits and flowers, and interwoven with a thou-
“ sand little shining seas that ran among them. I
“ could see persons dressed in glorious habits, with
“ garlands upon their heads, passing among the trees,
“ lying down by the sides of fountains, or resting
“ on beds of flowers ; and could hear a confused
“ harmony of singing birds, falling waters, human
“ voices, and musical instruments. Gladness grew
“ in me upon the discovery of so delightful a scene.
“ I wished for the wings of an eagle, that I might
“ fly away to those happy seats ; but the Genius told
“ me there was no passage to them, except through
“ the gates of death that I saw opening every mo-
“ ment upon the bridge. The islands, said he, that
“ lie so fresh and green before thee, and with which
“ the

“ the whole face of the ocean appears spotted as far
“ as thou canst see, are more in number than the
“ sands of the sea shore ; there are myriads of islands
“ behind those which thou here discoverest, reach-
“ ing farther than thine eye, or even thine imagi-
“ nation can extend itself. These are the mansions
“ of good men after death, who, according to the
“ degree and kinds of virtue in which they excelled,
“ are distributed among these several islands, which
“ abound with pleasures of different kinds and de-
“ grees, suitable to the relishes and perfections of
“ those who are settled in them ; every island is a
“ Paradise accommodated to its respective inhabi-
“ tants. Are not these, O Mirza, habitations worth
“ contending for ? Does life appear miserable, that
“ gives the opportunities of earning such a reward ?
“ Is death to be feared, that will convey thee to
“ so happy an existence ? Think not man was made
“ in vain, who has such an eternity reserved for him.
“ I gazed with inexpressible pleasure on these happy
“ islands. At length, said I, shew me now, I be-
“ seech thee, the secrets that lie hid under those
“ dark clouds which cover the ocean on the other
“ side of the rock of adamant. The Genius mak-
“ ing me no answer, I turned about to address my-
“ self to him a second time, but I found that he had
“ left me ; I then turned again to the vision which I
“ had been so long contemplating ; but instead of
“ the rolling tide, the arched bridge, and the happy
“ islands, I saw nothing but the long hollow valley
“ of Bagdat, with oxen, sheep, and camels grazing
“ upon the sides of it.”



ALLEGORY IV.

VOYAGE OF LIFE.

*Ipsa quoque assiduo labuntur tempora motu
Non secus ac flumen : neque enim consistere flumen,
Nec lectis hora potest ; sed ut unda impellitur undâ,
Urgeturque prior veniente, urgetque priorem,
Tempora sic fugiunt pariter, pariterque sequuntur.* OVID.

With constant motion as the moments glide,
Behold in running life the rolling tide !
For none can stem by art, or stop by pow'r,
The flowing ocean, or the fleeting hour ;
But wave by wave pursu'd arrives on shore,
And each impell'd behind impels before ;
So time on time revolving we descry ;
So minutes follow, and so minutes fly. ELPHINSTON.

“**L**IFE,” says Seneca, “is a voyage, in the
“ progress of which we are perpetually chang-
“ ing our scenes : we first leave childhood behind
“ us, then youth, then the years of ripened man-
“ hood, then the better and more pleasing part of
“ old age.” The perusal of this passage having
excited in me a train of reflections on the state of
man, the incessant fluctuation of his wishes, the
gradual change of his disposition to all external ob-
jects, and the thoughtlessness with which he floats
along the stream of time, I sunk into a slumber
amidst my meditations, and, on a sudden, found
my ears filled with the tumult of labour, the shouts
of alacrity, the shrieks of alarm, the whistle of
winds, and the dash of waters.

My

My astonishment for a time repressed my curiosity; but soon recovering myself so far as to enquire whither we were going, and what was the cause of such clamour and confusion, I was told that they were launching out into the Ocean of Life; that we had already passed the Streights of Infancy, in which multitudes had perished, some by the weakness and fragility of their vessels, and more by the folly, perverseness, or negligence, of those who undertook to steer them; and that we now were upon the main sea, abandoned to the winds and billows, without any other means of security than the care of the pilot, whom it was always in our power to choose among great numbers that offered their directions and assistance.

I then looked round with anxious eagerness; and first turning my eyes behind me, saw a stream flowing through flowery islands, which every one that sailed along seemed to behold with pleasure; but no sooner touched, than the current, which though not noisy or turbulent, was yet irresistible, bore him away. Beyond these islands all was darkness, nor could any of the passengers describe the shore at which he first embarked.

Before me, and each other side, was an expanse of waters violently agitated, and covered with so thick a mist, that the most perspicacious eye could see but a little way. It appeared to be full of rocks and whirlpools, for many sunk unexpectedly while they were courting the gale with full sails, and insulting those whom they had left behind. So numerous, indeed, were the dangers, and so thick the darkness, that no caution could confer security. Yet there were many, who, by false intelligence, betrayed their followers into whirlpools, or by violence pushed those whom they found in their way against the rocks.

The

The current was invariable and insurmountable; but though it was impossible to sail against it, or to return to the place that was once passed, yet it was not so violent as to allow no opportunities for dexterity or courage, since, though none could retreat back from danger, yet they might often avoid it by oblique direction.

It was, however, not very common to steer with much care or prudence; for, by some universal infatuation, every man appeared to think himself safe, though he saw his comforts every moment sinking round him; and no sooner had the waves closed over them, than their fate and their misconduct were forgotten; the voyage was pursued with the same jocund confidence; every man congratulated himself upon the soundness of his vessel, and believed himself able to stem the whirlpool in which his friend was swallowed, or glide over the rocks on which he was dashed: nor was it often observed that the sight of a wreck made any man change his course: if he turned aside for a moment, he soon forgot the rudder, and left himself again to the disposal of chance.

This negligence did not proceed from indifference, or from weariness of their present condition; for not one of those who thus rushed upon destruction, failed, when he was sinking, to call loudly upon his associates for that help which could not now be given him; and many spent their last moments in cautioning others against the folly by which they were intercepted in the midst of their course. Their benevolence was sometimes praised, but their admonitions were unregarded.

The vessels in which we had embarked being confessedly unequal to the turbulence of the stream of life, were visibly impaired in the course of the voyage; so that every passenger was certain, that how long soever he might, by favourable accidents,

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or by incessant vigilance, be preserved, he must sink at last.

This necessity of perishing might have been expected to sadden the gay, and intimidate the daring, at least to keep the melancholy and timorous in perpetual torments, and hinder them from any enjoyment of the varieties and gratifications which nature offered them as the solace of their labours; yet in effect none seemed less to expect destruction than those to whom it was most dreadful: they all had the art of concealing their danger from themselves; and those who knew their inability to bear the sight of the terrors that embarrassed their way, took care never to look forward, but found some amusement for the present moment, and generally entertained themselves by playing with Hope, who was the constant associate of the voyage of life.

Yet all that Hope ventured to promise, even to those whom she favoured most, was, not that they should escape, but that they should sink last; and with this promise every one was satisfied, though he laughed at the rest for seeming to believe it. Hope, indeed, apparently mocked the credulity of her companions; for, in proportion as their vessels grew leaky, she redoubled her assurances of safety; and none were more busy in making provisions for a long voyage, than they whom all but themselves saw likely to perish soon by irreparable decay.

In the midst of the current of life was the gulph of Intemperance, a dreadful whirlpool, interspersed with rocks, of which the pointed crags were concealed under water, and the tops covered with herbage, on which Ease spread couches of repose, and with shades, where Pleasure warbled the song of invitation. Within sight of these rocks all who sailed on the ocean of life must necessarily pass. Reason, indeed, was always at hand to steer the passengers through

through a narrow outlet by which they might escape; but very few could, by her intreaties or remonstrances, be induced to put the rudder into her hand, without stipulating that she should approach so near unto the rocks of Pleasure, that they might solace themselves with a short enjoyment of that delicious region, after which they always determined to pursue their course without any other deviation.

Reason was too often prevailed upon so far by these promises, as to venture her charge within the eddy of the gulph of Intemperance, where, indeed, the circumvolution was weak, but yet interrupted the course of the vessel, and drew it, by insensible rotations, towards the centre. She then repented her temerity, and with all her force endeavoured to retreat; but the draught of the gulph was generally too strong to be overcome; and the passenger, having danced in circles with a pleasing and giddy velocity, was at last overwhelmed and lost. Those few whom Reason was able to extricate, generally suffered so many shocks upon the points which shot out from the rocks of Pleasure, that they were unable to continue their course with the same strength and facility as before, but floated along timorously and feebly, endangered by every breeze, and shattered by every ruffle of the water, till they sunk, by slow degrees, after long struggles, and innumerable expedients, always repining at their own folly, and warning others against the first approach of the gulph of Intemperance.

There were artists who professed to repair the breaches and stop the leaks of the vessels which had been shattered on the rocks of Pleasure. Many appeared to have great confidence in their skill, and some, indeed, were preserved by it from sinking, who had received only a single blow; but I remarked that few vessels lasted long which had been much repaired

repaired, nor was it found that the artists themselves continued afloat longer than those who had least of their assistance.

The only advantage which, in the voyage of life, the cautious had above the negligent, was, that they sunk later, and more suddenly; for they passed forward till they had sometimes seen all those in whose company they had issued from the straits of Infancy, perish in the way, and at last were overset by a cross breeze, without the toil of resistance, or the anguish of expectation. But such as had often fallen against the rocks of Pleasure, commonly subsided by sensible degrees, contended long with the encroaching waters, and harassed themselves by labours that scarce Hope herself could flatter with success.

As I was looking upon the various fate of the multitude about me, I was suddenly alarmed with an admonition from some unknown power, "Gaze not idly upon others when thou thyself are sinking. Whence is this thoughtless tranquillity, when thou and they are equally endangered?" I looked, and seeing the gulph of Intemperance before me, started and awaked.



ALLEGORY V.

OBIDAH'S JOURNEY OF A DAY.

—————*Garrit aniles*

Ex re fabellas. —————

HOR.

OBIDAH, the son of Abensina, left the caravan early in the morning, and pursued his journey through the plains of Indostan. He was fresh and vigorous with rest; he was animated with hope; he was incited by desire; he walked swiftly forward over the vallies, and saw the hills gradually rising before him. As he passed along, his ears were delighted with the morning song of the bird of Paradise, he was fanned by the last flutters of the sinking breeze, and sprinkled with dew by groves of spices; he sometimes contemplated the towering height of the oak, monarch of the hills; and sometimes caught the gentle fragrance of the primrose, eldest daughter of the spring: all his senses were gratified, and all care was banished from his heart.

Thus he went on till the sun approached his meridian, and the increasing heat preyed upon his strength; he then looked round about him for some more commodious path. He saw, on his right hand, a grove that seemed to wave its shades as a sign of invitation;

invitation ; he entered it, and found the coolness and verdure irresistibly pleasant. He did not, however, forget whither he was travelling, but found a narrow way bordered with flowers, which appeared to have the same direction with the main road, and was pleased that, by this happy experiment, he had found means to unite pleasure with business, and to gain the rewards of diligence without suffering its fatigues. He, therefore, still continued to walk for a time, without the least remission of his ardour, except that he was sometimes tempted to stop by the musick of the birds, whom the heat had assembled in the shade ; and sometimes amused himself with plucking the flowers that covered the banks on either side, or the fruits that hung upon the branches. At last the green path began to decline from its first tendency, and to wind among hills and thickets, cooled with fountains, and murmuring with waterfalls. Here Obidah paused for a time, and began to consider whether it were longer safe to forsake the known and common track ; but remembering that the heat was now in its greatest violence, and that the plain was dusty and uneven, he resolved to pursue the new path, which he supposed only to make a few meanders, in compliance with the varieties of the ground, and to end at last in the common road.

Having thus calmed his solicitude, he renewed his pace, though he suspected that he was not gaining ground. This uneasiness of his mind inclined him to lay hold of every new object, and give way to every sensation that might sooth or divert him. He listened to every echo, he mounted every hill for a fresh prospect, he turned aside to every cascade, and pleased himself with tracing the course of a gentle river that rolled among the trees, and watered a large region with innumerable circuvolutions. In these amusements the hours passed away uncounted,

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his deviations had perplexed his memory, and he knew not towards what point to travel. He stood pensive and confused, afraid to go forward lest he should go wrong, yet conscious that the time of loitering was now past. While he was thus tortured with uncertainty, the sky was overspread with clouds, the day vanished from before him, and a sudden tempest gathered round his head. He was now roused by his danger to a quick and painful remembrance of his folly; he now saw how happiness is lost when ease is consulted; he lamented the unmanly impatience that prompted him to seek shelter in the grove, and despised the petty curiosity that led him on from trifle to trifle. While he was thus reflecting, the air grew blacker, and a clap of thunder broke his meditation.

He now resolved to do what remained yet in his power, to tread back the ground which he had passed, and try to find some issue where the wood might open into the plain. He prostrated himself on the ground, and commended his life to the Lord of nature. He rose with confidence and tranquillity, and pressed on with his sabre in his hand, for the beasts of the desert were in motion, and on every hand were heard the mingled howls of rage and fear, and ravage and expiration; all the horrors of darkness and solitude surrounded him; the winds roared in the woods, and the torrents tumbled from the hills,

— χείμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες
 Ἐς μισγάγκειαν κυμαλλέον ὄβριμον ὕδωρ,
 Τόνδε τε τηλόσε δαπνὸν ἐν ὕρεσιν ἔκλυε ποιμήν.

Work'd into sudden rage by wintry show'rs,
 Down the steep hill the roaring torrent pours;
 The mountain shepherd hears the distant noise.

Thus

Thus forlorn and distressed, he wandered through the wild, without knowing whither he was going, or whether he was every moment drawing nearer to safety or to destruction. At length not fear but labour began to overcome him; his breath grew short, and his knees trembled, and he was on the point of lying down in resignation to his fate, when he beheld through the brambles the glimmer of a taper. He advanced towards the light, and finding that it proceeded from the cottage of a Hermit, he called humbly at the door, and obtained admission. The old man set before him such provisions as he had collected for himself, on which Obidah fed with eagerness and gratitude.

When the repast was over, "Tell me, said the Hermit, by what chance thou hast been brought hither; I have been now twenty years an inhabitant of the wilderness, in which I never saw a man before." Obidah then related the occurrences of his journey, without any concealment or palliation.

"Son, said the Hermit, let the errors and follies, the dangers and escape of this day, sink deep into thy heart. Remember, my son, that human life is the journey of a day. We rise in the morning of youth, full of vigour and full of expectation; we set forward with spirit and hope, with gaiety and with diligence, and travel on a while in the straight road of piety towards the mansions of rest. In a short time we remit our fervor, and endeavour to find some mitigation of our duty, and some more easy means of obtaining the same end. We then relax our vigour, and resolve no longer to be terrified with crimes at a distance, but rely upon our own constancy, and venture to approach what we resolve never to touch. We thus enter the bowers of ease, and repose in the

“ shades of security. Here the heart softens, and
“ vigilance subsides ; we are then willing to inquire
“ whether another advance cannot be made, and
“ whether we may not, at least, turn our eyes upon
“ the gardens of pleasure. We approach them with
“ scruple and hesitation ; we enter them, but enter
“ timorous and trembling, and always hope to pass
“ through them without losing the road of virtue,
“ which we, for a while, keep in our sight, and to
“ which we propose to return. But temptation
“ succeeds temptation, and one compliance prepares
“ us for another ; we in time lose the happiness of
“ innocence, and solace our disquiet with sensual
“ gratifications. By degrees we let fall the remem-
“ brance of our original intention, and quit the
“ only adequate object of rational desire. We en-
“ tangle ourselves in business, immerge ourselves in
“ luxury, and rove through the labyrinths of in-
“ constancy till the darkness of old age begins to
“ invade us, and disease and anxiety obstruct our
“ way. We then look back upon our lives with
“ horror, with sorrow, with repentance ; and wish,
“ but too often vainly wish, that we had not forsaken
“ the ways of virtue. Happy are they, my son, who
“ shall learn from thy example not to despair, but
“ shall remember, that though the day is past, and
“ their strength is wasted, there yet remains one ef-
“ fort to be made ; that reformation is never hope-
“ less, nor sincere endeavours ever unassisted ; that
“ the wanderer may at length return after all his
“ errors ; and that he who implores strength and
“ courage from above, shall find danger and diffi-
“ culty give way before him. Go now, my son,
“ to thy repose, commit thyself to the care of Om-
“ nipotence, and when the morning calls again to
“ toil, begin anew thy journey and thy life.”



ALLEGORY VI.

RELIGION AND SUPERSTITION.

Ὀνὰρ ἐκ Διός ἐστι.

HOMER.

— Dreams descend from Jove.

POPE.

SIR,

I Had lately a very remarkable dream, which made so strong an impression on me, that I remember it every word; and if you are not better employed, you may read the relation of it as follows.

Methought I was in the midst of a very entertaining set of company, and extremely delighted in attending to a lively conversation, when on a sudden I perceived one of the most shocking figures imagination can frame, advancing towards me. She was drest in black, her skin was contracted into a thousand wrinkles, her eyes deep sunk in her head, and her complexion pale and livid as the countenance of death. Her looks were filled with terror and unrelenting severity, and her hands armed with whips and scorpions. As soon as she came near, with a horrid frown, and a voice that chilled my very blood, she bid me follow her. I obeyed, and she led me through rugged paths, beset with briars and thorns, into a deep solitary valley. Wherever she passed the fading verdure withered beneath her steps; her pestilential breath infected the air with malignant vapours, obscured the lustre of the sun,

and involved the fair face of heaven in universal gloom. Dismal howlings resounded through the forest, from every baleful tree the night-raven uttered his dreadful note, and the prospect was filled with desolation and horror. In the midst of this tremendous scene an execrable guide addressed me in the following manner.

“ Retire with me, O rash unthinking mortal,
 “ from the vain allurements of a deceitful world,
 “ and learn that pleasure was not designed the por-
 “ tion of human life. Man was born to mourn
 “ and to be wretched ; this is the condition of all
 “ below the stars, and whoever endeavours to op-
 “ pose it, acts in contradiction to the will of heaven.
 “ Fly then from the fatal enchantments of youth,
 “ and social delight, and here consecrate the soli-
 “ tary hours to lamentation and woe. Misery is
 “ the duty of all sublunary beings, and every enjoy-
 “ ment is an offence to the Deity, who is to be
 “ worshipped only by the mortification of every
 “ sense of pleasure, and the everlasting exercise of
 “ sighs and tears.”

This melancholy picture of life quite sunk my spirits, and seemed to annihilate every principle of joy within me. I threw myself beneath a blasted yeugh, where the winds blew cold and dismal round my head, and dreadful apprehensions chilled my heart. Here I resolved to lie till the hand of death, which I impatiently invoked, should put an end to the miseries of a life so deplorably wretched. In this sad situation I spied on one hand of me a deep muddy river, whose heavy waves rolled on in flow sullen murmurs. Here I determined to plunge, and was just upon the brink, when I found myself suddenly drawn back. I turned about, and was surprised by the sight of the loveliest object I had ever beheld. The most engaging charms of youth and
 beauty

beauty appeared in all her form; effulgent glories sparkled in their eyes, and their awful splendours were softened by the gentlest looks of compassion and peace. At her approach, the frightful spectre, who had before tormented me, vanished away, and, with her, all the horrors she had caused. The gloomy clouds brightened into chearful sun-shine, the groves recovered their verdure, and the whole region looked gay and blooming as the garden of Eden. I was quite transported at this unexpected change, and reviving pleasure began to glad my thoughts, when, with a look of inexpressible sweetness, my beauteous deliverer thus uttered her divine instructions:

“ My name is Religion. I am the offspring of
“ Truth and Love, and the parent of Benevo-
“ lence, Hope and Joy. That monster from
“ whose power I have freed you is called Super-
“ stition, she is the child of Discontent, and her
“ followers are Fear and Sorrow. Thus diffe-
“ rent as we are, she has often the insolence to
“ assume my name and character, and seduces un-
“ happy mortals to think us the same, till she, at
“ length, drives them to the borders of despair,
“ that dreadful abyss into which you were just
“ going to sink.

“ Look round and survey the various beauties of
“ the globe, which heaven has destined for the seat
“ of human race, and consider whether a world
“ thus exquisitely framed could be meant for the
“ abode of misery and pain. For what end has the
“ lavish hand of Providence diffused such innum-
“ erable objects of delight, but that all might rejoice
“ in the privilege of existence, and be filled with
“ gratitude to the beneficent author of it? Thus
“ to enjoy the blessings he has sent, is virtue and
“ obedience; and to reject them merely as means-

“ of pleasure, is pitiable ignorance, or absurd perverseness. Infinite goodness is the source of created existence; the proper tendency of every rational being, from the highest order of raptured seraphs, to the meanest rank of men, is to rise incessantly from lower degrees of happiness to higher. They have each faculties assigned them for various orders of delights.”

“ What, cried I, is this the language of Religion? Does she lead her votaries through flowery paths, and bid them pass an unlaborious life? Where are the painful toils of virtue, the mortifications of penitents, the self-denying exercises of saints and heroes?”

“ The true enjoyments of a reasonable being,” answered she mildly, “ do not consist in unbounded indulgence, or luxurious ease, in the tumult of passions, the languor of indolence, or the flutter of light amusements. Yielding to immoral pleasure corrupts the mind; living to animal and trifling ones debases it; both in their degree disqualify it for its genuine good, and consign it over to wretchedness. Whoever would be really happy must make the diligent and regular exercise of his superior powers his chief attention, adoring the perfections of his Maker, expressing good-will to his fellow-creatures, cultivating inward rectitude. To his lower faculties he must allow such gratifications as will, by refreshing him, invigorate his nobler pursuits. In the regions inhabited by angelick natures, unmingled felicity for ever blooms, joy flows there with a perpetual and abundant stream, nor needs there any mound to check its course. Beings, conscious of a frame of mind originally diseased, as all the human race has cause to be, must use the regimen of a stricter self-government. Whoever has been guilty of

volun-

“ voluntary excesses must patiently submit both to
“ the painful workings of nature, and needful se-
“ verities of medicine, in order to his cure. Still
“ he is intitled to a moderate share of whatever
“ alleviating accommodations this fair mansion of
“ his merciful parent affords, consistent with his
“ recovery. And in proportion as this recovery
“ advances, the liveliest joy will spring from his
“ secret sense of an amended and improving heart.
“ —So far from the horrors of despair is the con-
“ dition even of the guilty.—Shudder, poor mor-
“ tal, at the thought of the gulph into which thou
“ wast but now going to plunge.

“ While the most faulty have ever encourage-
“ ment to amend, the more innocent soul will be
“ supported with still sweeter consolations under all
“ its experience of human infirmities; supported by
“ the gladdening assurances that every sincere en-
“ deavour to out-grow them shall be assisted, ac-
“ cepted, and rewarded. To such a one the lowliest
“ self-abasement is but a deep-laid foundation for
“ the most elevated hopes; since they who faith-
“ fully examine and acknowledge what they are,
“ shall be enabled under my conduct to become
“ what they desire. The christian and the heroe
“ are inseparable; and to aspirings of unassuming
“ trust, and filial confidence, are set no bounds.
“ To him who is animated with a view of obtain-
“ ing approbation from the sovereign of the uni-
“ verse, no difficulty is insurmountable. Secure in
“ this pursuit of every needful aid, his conflict with
“ the severest pains and trials, is little more than
“ the vigorous exercises of a mind in health. His
“ patient dependence on that providence which
“ looks through all eternity, his silent resignation,
“ his ready accommodation of his thoughts and be-
“ haviour to its inscrutable ways, is at once the

“most excellent sort of self-denial, and a source of
 “the most exalted transports. Society is the true
 “sphere of human virtue. In social, active life,
 “difficulties will perpetually be met with; restraints
 “of many kinds will be necessary; and studying to
 “behave right in respect of these is a discipline of
 “the human heart, useful to others, and improv-
 “ing to itself. Suffering is no duty but where it
 “is necessary to avoid guilt, or to do good; nor
 “pleasure a crime, but where it strengthens the in-
 “fluence of bad inclinations, or lessens the gene-
 “rous activity of virtue. The happiness allotted to
 “man in his present state, is indeed faint and low,
 “compared with his immortal prospects, and no-
 “ble capacities; but yet whatever portion of it
 “the distributing hand of heaven offers to each in-
 “dividual, is a needful support and refreshment for
 “the present moment, so far as it may not hinder
 “the attaining his final destination.

“Return then with me from continual misery to
 “moderate enjoyment, and grateful alacrity. Re-
 “turn from the contracted views of solitude to the
 “proper duties of a relative and dependent being;
 “Religion is not confined to cells and closets,
 “nor restrained to sullen retirement. These are
 “the gloomy doctrines of Superstition, by which
 “she endeavours to break those chains of benevo-
 “lence and social affection, that link the welfare
 “of every particular with that of the whole. Re-
 “member that the greatest honour you can pay
 “to the author of your being is by such a cheer-
 “ful behaviour, as discovers a mind satisfied with
 “his dispensations.”

Here my preceptress paused, and I was going to
 express my acknowledgments for her discourse,
 when a ring of bells from the neighbouring village,

and a new-risen sun darting his beams through my windows, awaked me.

I am, Yours, &c.



ALLEGORY VII.

TEMPLE OF CONTENTMENT.

AMONG the various complaints, by which mankind discover, at once, both their imperfections and unhappiness, there are none more common than that they still meet with vexation and disappointment, how cautious soever they may be to prevent them. They seem mighty well inclined to remove all blame from themselves, and are not unwilling sometimes to accuse Providence in the government of the world, which they think might be managed to much better advantage. They would have the order of things inverted, and even the very elements subservient to their pleasure, which, perhaps, is placed only in some vain imagination, or irregular caprice. The truth is, we are very apt to deceive ourselves by pursuing every loose desire and wandering appetite, and while we think we are laying a sure foundation of happiness, for want of sufficient knowledge, we spend our whole labour in vain, and build all our hope upon the uncertain object of fancy. Thus we reject the natural and proper satisfactions of our kind, temperance, faith, honesty, generosity; and embrace

luxury, treachery, ambition, covetousness; yet sometimes even in the pursuit of these false images of happiness, our better genius prevails, and we are led by an unseen power to the enjoyment of our truest good, and real happiness.

As I was carried by a course of thinking into these reflections, the moon began to shine into my window, which was open in Summer, accompanied with a numberless variety of twinkling stars, which diffused their beams all over the firmament. The silent majesty of the night, and the fulness of the moon, together with those innumerable drops of light, which seem to be scattered through the infinite spaces of the skies, in a kind of beautiful confusion filled my mind with an agreeable admiration of the Deity.

As I contemplated the stillness of the night, and the silence and repose which were diffused over all the wide prospect, I was insensibly seized with a gentle slumber, in which I had the following vision:

I found myself upon an high hill, around which was the most beautiful prospect I had ever seen. The country all about was cultivated in the best manner, and distinguished with gardens, vineyards, olive-yards, and fields of ripe corn scattered up and down in the valleys; and, by the side of hills, were villages with a great many churches and temples of religion: at a distance as far as I could see, was the ocean; upwards from which my eye followed a large navigable river, and upon its banks an imperial city adorned with towns, temples, and lofty palaces.

I had immediately a great inclination to go forward to that beautiful city, which seemed to be the queen of many nations. Before me, at the bottom of the hill were three ways, one on the right hand,

hand, which led down through rows of gay flourishing lime-trees into a flowery meadow, which seemed to be extended as far as I could see. On the left hand, exactly opposite to the former, was another path, which seemed pretty much used, and yet was horrid, and rough with thorns and briars, which were laid over the way. Rocks and precipices, dark caves and frightful passages, seemed to make a journey that way very uncomfortable. Strait before me was the third road, not so wide as the two former, nor so much used, which yet seemed to lead directly to the city whither I was desirous to go. As I was very anxious which of the three ways to take, I saw, at a distance, in the strait road, a person of a good appearance, whom I did not yet discover to be man or woman. As I drew nearer, I found she was of the female sex; she walked slowly, and with an even composed pace. Her mein was noble and majestic, her dress neither mean nor pompous: she wore a long white gown flowing down to her feet; it was gathered to her waist with a purple zone, and fastened with a buckle of gold; her habit was healthful, her look serene, with a mixture of gentleness and severity, such as the old poets have described in Minerva. Her arms, one of which was all bare, had neither a delicate softness nor a disagreeable roughness, but were round and strong, and seemed as if they were sometimes exercised in labour. Her hair was gathered behind her head in a knot, and the ends that were not bound flowed loosely down, and just fell on the top of her shoulders; she had the parazonium in her right-hand, and a golden bridle and a pair of compasses of the same metal in her left. I felt myself surprised with an inexpressible pleasure, and that kind of reverence, which is mixt with joy and approbation, at the presence of this amiable lady.

lady. I attempted to speak, but was seized with a trembling fear which stopped my tongue; when Virtue, for now I knew her by her dress and awful behaviour, perceiving the condition I was in, gracefully advancing prevented me, and spoke after this manner:

I know, says she, you are going to the Temple of Contentment, though your curiosity leads you to that city which you see before you at a distance. I saw you coming down the hill and made haste to you lest you should have taken either of the other ways, which would have disappointed you. That way, continued she, pointing to the left-hand, leads to Danger, through gloomy vales and rugged passages, thither the malicious, wrathful, and those who are hurried by violent passions are carried; and that way too Melancholy brings her votaries to the regions of Despair. This way, pointing to the right, pleasure, with Gaiety, Luxury, and Lasciviousness, leads through smiling groves, and walks strewed with flowers. The beginning is pleasant, but the end destructive. It leads to a large circle, through mazes and labyrinths, and at length comes into those dismal places whither the left-hand way goes by a shorter journey. Pleasure herself usually sits at the entrance, and entices the imprudent and unwary by fair promises and alluring speeches; she has a thousand arts of deceit, by which she courts men to her destruction. She is familiar and bold with those whom she thinks she can conquer, but dares not attempt the wise and considerate, among whom I am glad to find you are chusing the middle way to Contentment. Here an authority with which she spoke, and a consciousness of my own imperfections, increased my fear, which gave her occasion to proceed thus: be not surprised, said she, nor fear any thing from me;

me; I am the sister of that Religion which came from heaven about two thousand years ago to teach mankind the way thither. It is for her I am here, to shew you the way to happiness, follow me, and though you will meet with some difficulties, be assured you shall overcome them all, and find your journey easy and delightful: "her ways are ways of pleasantness, and all her paths are peace." By this time I began to recover myself, and take pleasure in the conversation of my amiable companion. And now the birds began to sing, the sky was clear, and the heat of the sun was secluded by high trees, which over-shaded the walk. As we went along I began to shew some inclination of going towards the right-hand, farther into the grove, when my guide, looking seriously upon me with some concern, bid me beware of going too far that way alone, for it would lead me down to the paths of Pleasure; but if I had a great desire of seeing a little farther into the grove, she would attend me willingly. As she said this she led me down a long walk, at the end of which was a marble statue with two faces, one looking each way; this she told me was Indifference, and here, says she, we must stop. Then, pointing with her hand, she shewed me, at a distance, a rising ground set out in gravel walks and parterres, with fountains between, and rows of trees all around. Soft breezes wafted sweet odours all over the place, and little Cupids flew over the walks, or lay hid among the flowers. In the middle was a young man dressed fantastically with silk and ribbons; his head was crowned with a chaplet of flowers, and he was followed by a company of beautiful nymphs, dancing disorderly to soft airs and wanton musick. They did not continue long, but went off into the walks, which led into the vale of Pleasure. I would

would fain have followed them, but my guide snatched me by the arm, led me back again; and crossing the middle way, we descended into a close valley surrounded with black woods, at the further end of which was a dark cave, which nature had formed out of the hanging rocks, that seemed to have their tops broken and ready to fall; at the other end of this dismal cavern, where we came again into open air, was a vast lake, whose waters were black and immoveable. And now, methought, the face of nature was changed on a sudden; the hollow winds whistled among the broken rocks, and instead of that pleasing brightness and sunshine which I observed before, the moon now was seated high in her meridian, and gave an obscure light, which was partly stopped, and partly admitted, through the cloysters of an old ruined monastery. Under the cloysters I saw a woman in the dress and habit of a nun, sitting upon a gravestone; she had her eyes fixed upon a little stream, which murmured at her feet, and seemed as if she listened to the tolling of a bell, which was heard from a great way off over the long lake. I could not observe that she moved at all, but sat in the same posture all the while we walked by, without taking any notice of us; I was much concerned, and had not my guide reproved me, I think I should have sat down, and staid with her; who, taking me by the hand, led me back again into the same place, in the middle way, from whence we first declined. She saw I was solicitous to know what could be the meaning of such excessive joy in one place, and so much sadness in the other; and after she had given me such marks of favour, as might encourage me to hear her with attention, she thus began;

That

That person, says she, whom we saw first, attended with nymphs, with so much jollity and wanton mirth, was Gaiety; the sorrowful person was Melancholy. They are neither of them, you see, far removed from the way that leads to Contentment.

But the former is apt to run too far in the paths of Pleasure, and when once he gets beyond the temple that had this inscription over the entrance, "To the unknown God," he forgets Religion, without which it is impossible ever to arrive at Contentment, and deviates into Atheism.

Melancholy, on the other hand, is full of Superstition, and by the force of a certain gloominess of temper is sometimes seen to wander farther into the horrors of the wood, towards the mansions of Enthusiasm; and contrary to Atheism (who believes nothing is to be attributed to God and Providence) continually fills her imagination with ghastly spectres, and hideous forms of Deity, and will sometimes torture herself, as if she thought the Supreme Being was delighted with the unhappiness of his creatures. But do you, says she, (looking stedfastly upon me) remember, that though these two different ways seem not much separated from the middle path of Virtue, yet they lead to places very far distant, and both at last end in Misery.

"Search your own heart diligently and think often upon these things. I see you have that social principle strongly impressed upon your mind of being pleased with accommodating yourself to the genius and inclinations of others, and being moved with correspondent dispositions; but even this, however good in itself, and though it be the source of much satisfaction, must yet be carefully tempered and well-regulated, lest by increasing your pleasures it confound your reason.

"Have

“ Have courage therefore (says she, raising her
 “ voice) and throw away both your having too
 “ great complaisance in being joined with others
 “ in their mirth and pleasures, and also all immoderate
 “ derate concern for their misfortunes, and take
 “ care of your own steps, while you follow me up
 “ this hill.”

With these words encouraged I resolved to follow, though the way seemed very steep and difficult. After a short labour at the beginning, and as soon as I had resigned myself to my guide with a willing resolution to climb up the hill, I perceived myself more easy than before, and trod as it were upon a plain; when lifting up my eyes, I found the mountain was removed. Not far before us the Temple of Contentment rose upon a row of marble pillars of the Doric order. As we approached the temple I was touched with a secret pleasure and satisfaction, which I had never felt before (it was greater than you receive from reading the verses of Homer, Virgil, or Milton, and more than is perceived in the sublime demonstrations of Newton.) The Temple itself was situate on a rising ground, and every thing about it was filled with the most agreeable delight. The trees were intermixt in the plains without any order, but that in which nature had planted them, while the little birds sung in their branches, and clear rivulets watered their roots. The sun shone with an unusual brightness, and varied the trees with a chearful verdure. There was a square court before the Temple, and on each side a walk, which faced the front of a statue of white marble; on the left-hand was Exercise with a bow in her hand, and a quiver full of arrows at her shoulder. On the right-hand was the statue of Contemplation; her looks were erected towards heaven, and in her hand was a large book,

book, and upon the back of it was written in letters of gold, "The Bible." Over the door of the Temple was this inscription, "In the first place worship God;" through the vestibule we came into a large round hall; the walls were white and clean, but unadorned. At a convenient distance were placed here also two other statues of white marble, one of Wisdom, the other of Good-nature. A marble arch divided this room from the next, which formed another front to the Temple; over the arch was written in golden letters, "Know thyself;" over the door of the front I also read, "Dare stranger to despise riches." As I was standing before this front, which lay open as the other to a large square court, I spied an old man with a great number of bags under his arm, some were fastened to his girdle, with the weight of which he could scarce walk. His countenance was much distorted with care and anxiety. He came slowly forward, and as he drew nearer I perceived him to be Covetousness; and as he stood at a small distance from the door he looked up with pain and read the inscription, which he had no sooner done, than I observed his visage was distorted into a thousand horrid forms; and after having carefully counted all his bags, and tied them faster, he went away with great uneasiness. As the old man was going off, he was met by another pale man, and almost naked, except only a few tattered rags which were tied about his waist. His name was Poverty. He cast an envious look upon the old man with his bags, and without coming any nearer to the Temple, went back into the gloomy vale of Despair. The next that appeared was a very beautiful lady in a gilt coach with six very fine horses; she was drest in a rich brocade with diamonds and jewels; she was of mean extraction, but had married a duke
for

for the sake of his title; her name was Pride. She offered herself very gracefully to a venerable old man who stood on that side of the Temple to admit strangers. He desired her to dismiss her attendants, and further explained to her the useful inscription written over the arch within the Temple. Upon this, casting a scornful smile, she ordered her coachman to drive away. To this succeeded three female companions; they advanced with equal steps, and seemed to have the similitude of sisters. Their gesture was decent and composed, their countenances open and easy, and their whole behaviour graceful and amiable; one of them had a cornucopia in her hand, and was called Benevolence; the other two were Temperance and Chearfulness. They desired admittance with a peculiar modesty, and a certain air of satisfaction, which shewed they could not be refused: accordingly they went into the Temple, and were placed among the few who had been before admitted. Here I felt an unspeakable satisfaction, which arising from the source of my own happiness, and of those who were with me in the Temple, broke forth into the following rhapsody:

Hail happy fields! Delightful plains! Fit mansions of the good and wise! And you ye sacred groves, all hail! Gladly I now approach your peaceful shades, and tread your blissful walks with secret joy while in deep contemplation, calm and composed, yet with soft raptures filled, in thought serene, I view an unmixed beauty diffused over all your regions, and reflecting on the gladness you inspire, adore the genius of the place. Hail sovereign good! Supreme cause! Sole author and creator of whatever is good and amiable! Thyself all love! who deignest to unveil thyself here in thy works, and with communicated grace makest every

every thing seem lovely. From thee the clear transparent streams flow down the hills watering the fruitful plains; the trees from thee receive their various green, smiling with chearful verdure, whilst innumerable birds sing joyous in the branches. The groves resound with harmony! The heavens shed down their purest influence! and vernal airs awakening all the secret powers of nature, unfold the swelling buds, and fill the heart of man and beast with gladness! Great light of heaven! Thou image of original brightness! How gladly I behold thy beams! With what amazing progress dost thou spread invigorating heat and genial life, widely diffused through all thy spacious systems! and, like the all-bounteous mind that formed thee, pourest thy soft light and kindly warmth on all! The just and unjust alike partake thy beams, yet with different effects; by these thy beauties are unseen, thy charms unfelt, while those exalted by thy all-enlivening rays, ascend to heaven their proper seat, and viewing the eternal spring of light, confess their beams derived from thence, and own with joy thine and their great creator. Hail sovereign good! Supreme cause! with thee my thoughts begin, with thee shall end; for they too are derived from thee, thy workmanship, almighty artist! Thou author and disposer of mankind! Thee they acknowledge and invoke, owning thy power as universal as thy goodness; who through the dark and intricate ways of this frail state leadest us to life immortal! Thy providence is conspicuous in the order of the world, where each thing well proportioned agrees in the same design, conspiring to promote the beauty and perfection of the whole. Thou unconfined to place, givest grace and harmony to all things; this universal frame, this spacious world, thy Temple; in a small part of which beauteous, though

though small, thou hast placed man, thy inferior priest, to offer up his joyful praise, and moved with gratitude to adore thy goodness; till raised by thy all-forming care, and cherished by thy bounteous favour, he, by degrees, advances in an higher place, still rising nearer to perfection; whilst fitly, with just order and unerring laws, thou distributed to him here the various sorts of pain and pleasure, till chastened and subdued to purer joys, he may, at last, be attracted to thyself, and satisfied with thy perfections, "For in thy presence is fulness of joy, and at thy right-hand are pleasures for evermore."

A L L E G O R Y VIII.

R E S T A N D L A B O U R.

Quod caret alternâ requie durabile non est. OVID.

Alternate rest and labour long endure.

IN the early ages of the world, as is well known to those who are versed in ancient traditions, when innocence was yet untainted, and simplicity unadulterated, mankind was happy in the enjoyment of continual pleasure, and constant plenty, under the protection of Rest; a gentle divinity, who required of her worshippers neither altars nor sacrifices, and whose rites were only performed by prostrations upon turfs of flowers in shades of jasmine

mine and myrtle, or by dances on the banks of rivers flowing with milk and nectar.

Under this easy government the first generations breathed the fragrance of perpetual spring, eat the fruits, which, without culture, fell ripe into their hands, and slept under bowers arched by nature, with the birds singing over their heads, and the beasts sporting about them. But by degrees they began to lose their original integrity; each, though there was more than enough for all, was desirous of appropriating part to himself. Then entered violence and fraud, and theft and rapine. Soon after pride and envy broke into the world, and brought with them a new standard of wealth; for men, who till then thought themselves rich when they wanted nothing, now rated their demands, not by the calls of nature, but by the plenty of others; and began to consider themselves as poor when they beheld their own possessions exceeded by those of their neighbours. Now only one could be happy, because only one could have most, and that one was always in danger, lest the same arts by which he had supplanted others should be practised upon himself.

Amidst the prevalence of this corruption, the state of the earth was changed; the year was divided into seasons; part of the ground became barren, and the rest yielded only berries, acorns, and herbs. The summer and autumn indeed furnished a coarse and inelegant sufficiency, but winter was without any relief; Famine, with a thousand diseases, which the inclemency of the air invited into the upper regions, made havock among men, and there appeared to be danger lest they should be destroyed before they were reformed.

To oppose the devastations of Famine, who scattered the ground every where with carcases,
Labour

Labour came down upon earth. Labour was the son of Necessity, the nurseling of Hope, and the pupil of Art; he had the strength of his mother, the spirit of his nurse, and the dexterity of his governess. His face was wrinkled with the wind, and swarthy with the sun; he had the implements of husbandry in one hand, with which he turned up the earth; in the other he had the tools of architecture, and raised walls and towers at his pleasure. He called out with a rough voice, "Mortals! see here the power to whom you are
 "consigned, and from whom you are to hope for
 "all your pleasures, and all your safety. You have
 "long languished under the dominion of rest,
 "an impotent and deceitful goddess, who can nei-
 "ther protect nor relieve you, but resigns you to
 "the first attacks of either famine or disease, and
 "suffers her shades to be invaded by every enemy,
 "and destroyed by every accident.

"Awake therefore to the call of Labour. I
 "will teach you to remedy the sterility of the
 "earth, and the severity of the sky; I will compel
 "summer to find provisions for the winter; I will
 "force the waters to give you their fish, the air its
 "fowls, and the forest its beasts; I will teach you
 "to pierce the bowels of the earth, and bring out
 "from the caverns of the mountains metals which
 "shall give strength to your hands, and security to
 "your bodies, by which you may be covered from
 "the assaults of the fiercest beasts, and with which
 "you shall fell the oak, and divide rocks, and
 "subject all nature to your use and pleasure."

Encouraged by this magnificent invitation, the inhabitants of the globe considered Labour as their only friend, and hastened to his command. He led them out to the fields and mountains, and shewed them how to open mines, to level hills, to drain
 marshes,

marshes, and change the course of rivers. The face of things was immediately transformed; the land was covered with towns and villages, encompassed with fields of corn, and plantations of fruit-trees; and nothing was seen but heaps of grain, and baskets of fruit, full tables, and crowded store-houses.

Thus Labour and his followers added every hour new acquisitions to their conquests, and saw Famine gradually dispossessed of his dominions; till at last, amidst their jollity and triumphs, they were depressed and amazed by the approach of Lassitude, who was known by her sunk eyes, and dejected countenance. She came forward trembling and groaning: at every groan the hearts of all those that beheld her lost their courage, their nerves slackened, their hands shook, and the instruments of labour fell from their grasp.

Shocked with this horrid phantom they reflected with regret on their easy compliance with the solicitations of Labour, and began to wish again for the golden hours whom they remembered to have passed under the reign of Rest, which they resolved against to visit, and to whom they intended to dedicate the remaining part of their lives. Rest had not left the world; they quickly found her, and to atone for their former desertion, invited her to the enjoyment of those acquisitions which Labour had procured them.

Rest therefore took leave of the groves and valleys, which she had hitherto inhabited, and entered into palaces, reposed herself in alcoves, and slumbered away the winter upon beds of down, and the summer in artificial grottos with cascades playing before her. There was indeed always something wanting to complete her felicity, and she could never lull her returning fugitives to that serene-

E

nity,

nity, which they knew before their engagements with Labour: nor was her dominion intirely without controul, for she was obliged to share it with Luxury, though she always looked upon her as a false friend, by whom her influence was in reality destroyed, while it seemed to be promoted.

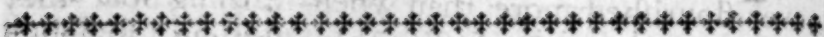
The two soft associates, however, reigned for some time without visible disagreement, till at last Luxury betrayed her charge, and let in Disease to seize upon her worshippers. Rest then flew away, and left the place to the usurpers; who employed all their arts to fortify themselves in their possession, and to strengthen the interest of each other.

Rest had not always the same enemy: in some places she escaped the incursions of Disease; but had her residence invaded by a more slow and subtle intruder, for very frequently, when every thing was composed and quiet, when there was neither pain within, nor danger without, when every flower was in bloom, and every gale freighted with perfumes, Satiety would enter with a languishing and repining look, and throw herself upon the couch placed and adorned for the accommodation of Rest. No sooner was she seated than a general gloom spread itself on every side, the groves immediately lost their verdure, and their inhabitants desisted from their melody, the breeze sunk in sighs, and the flowers contracted their leaves and shut up their odours. Nothing was seen on every side but multitudes wandering about they knew not whither, in quest they knew not of what; no voice was heard but of complaints that mentioned no pain, and murmurs that could tell of no misfortune.

Rest had now lost her authority. Her followers again began to treat her with contempt; some of them united themselves more closely to Luxury, who promised by her arts to drive Satiety away, and

and others that were more wise or had more fortitude, went back again to labour, by whom they were indeed protected from Satiety, but delivered up in time to Lassitude, and forced by her to the bowers of Rest.

Thus Rest and Labour equally perceived their reign of short duration and uncertain tenure, and their empire liable to inroads from those who were alike enemies to both. They each found their subjects unfaithful, and ready to desert them upon every opportunity. Labour saw the riches which he had given, always carried away as an offering to Rest, and Rest found her votaries in every exigence flying from her to beg help of Labour. They, therefore, at last determined upon an interview, in which they agreed to divide the world between them, and govern it alternately, allotting the dominion of the day to one, and that of the night to the other, so that, whenever hostilities were attempted, Satiety should be intercepted by Labour, and Lassitude expelled by Rest. Thus the ancient quarrel was appeased, and as hatred is often succeeded by its contrary, Rest afterwards became pregnant by Labour, and was delivered of Health, a benevolent goddess, who consolidated the union of her parents, and contributed to the regular vicissitudes of their reign, by dispensing her gifts to those only who shared their lives in just proportions between Rest and Labour.



A L L E G O R Y IX.

P A I N A N D P L E A S U R E.

Ἰδ' μὲν ψύδ' ἀ πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,

Ἰδ' μὲν δ' εὖτ' ἐδέλωμεν, ἀληθέα μυθήσασθαι.

HESIOD.

Sometimes fair Truth in Fiction we disguise,
Sometimes present her naked to mens eyes.

FABLES were the first pieces of wit that made their appearance in the world, and have been still highly valued not only in times of the greatest simplicity, but among the most polite ages of mankind. Jotham's Fable of the Trees is the oldest that is extant, and as beautiful as any which have been made since that time. Nathan's Fable of the poor Man and his Lamb is likewise more ancient than any that is extant, besides the above-mentioned, and had so good an effect, as to convey instruction to the ear of a king without offending it, and to bring the man after God's own heart to a right sense of his guilt and his duty. We find Æsop in the most distant ages of Greece; and if we look into the very beginnings of the commonwealth of Rome, we see a mutiny among the common people appeased by a fable of the belly and the limbs, which was indeed very proper to gain the attention of an incensed rabble, at a time when perhaps they would have torn to pieces any man who had preached the same doctrine

to

to them in an open and direct manner. As fables took their birth in the very infancy of learning, they never flourished more than when learning was at its greatest height. To justify this assertion, I shall put my reader in mind of Horace, the greatest wit and critic in the Augustan age; and Boileau, the most correct poet among the moderns; not to mention La Fontaine, who, by his way of writing, is come more into vogue than any other author of our times.

The fables I have here mentioned are raised altogether upon brutes and vegetables with some of our own species mixt among them, when the moral hath so required. But besides this kind of fable, there is another in which the actors are Passions, Virtues, Vices, and other imaginary persons of the like nature. Some of the ancient critics will have it, that the Iliad and Odyssey of Homer are Fables of this nature; and that the several names of gods and heroes are nothing else but the affections of the mind in a visible shape and character. Thus they tell us, that Achilles, in the first Iliad, represents Anger, or the irascible part of human nature; that upon drawing his sword against his superior in a full assembly, Pallas is only another name for Reason, which checks and advises him upon that occasion; and at her first appearance touches him upon the head, that part of the man being looked upon as the seat of Reason. And thus of the rest of the poem. As for the Odyssey, I think it is plain that Horace considered it as one of these allegorical fables, by the moral which he has given us of several parts of it. The greatest Italian wits have applied themselves to the writing of this latter kind of fables: as Spenser's Fairy-Queen is one continued series of them from the beginning to the end of that admirable work. If we look into the finest prose-authors of antiquity, such as Cicero, Plato, Xenophon, and many

many others, we shall find that this was likewise their favourite kind of fable. I shall only farther observe upon it, that the first of this sort that made any considerable figure in the world, was that of Hercules meeting with Pleasure and Virtue ; which was invented by Prodicus, who lived before Socrates, and in the first dawns of philosophy. He used to travel through Greece by virtue of this fable, which procured him a kind reception in all the market-towns, where he never failed telling it as soon as he had gathered an audience about him.

After this short preface, which I have made up of such materials as my memory does at present suggest to me, before I present my reader with a fable of this kind, which I design as the entertainment of the present paper, I must in a few words open the occasion of it.

In the account which Plato gives us of the conversation and behaviour of Socrates, the morning he was to die, he tells the following circumstance.

When the fetters of Socrates were knocked off (as was usual to be done on the day that the condemned person was to be executed) being seated in the midst of his disciples, and laying one of his legs over the other, in a very unconcerned posture, he began to rub it where it had been galled by the iron ; and whether it was to shew the indifference with which he entertained the thoughts of his approaching death, or (after his usual manner) to take every occasion of philosophising upon some useful subject, he observed the pleasure of that sensation which now arose in those very parts of his leg, that just before had been so much pained by the fetter. Upon this he reflected on the nature of pleasure and pain in general, and how constantly they succeed one another. To this he added, that if a man of a good genius for a fable were to represent the nature of pleasure and pain
in

in that way of writing, he would probably join them together after such a manner, that it would be impossible for the one to come into any place without being followed by the other.

It is possible, that if Plato had thought it proper at such a time to describe Socrates lanching out into a discourse which was not of a piece with the business of the day, he would have enlarged upon this hint, and have drawn it out into some beautiful allegory or fable. But since he has not done it, I shall attempt to write one myself in the spirit of that divine author.

“ There were two families, which, from the beginning of the world, were as opposite to each other as light and darkness. The one of them lived in Heaven, and the other in Hell. The youngest descendant of the first family was Pleasure, who was the daughter of Happiness, who was the child of Virtue, who was the offspring of the Gods. These, as I said before, had their habitation in Heaven. The youngest of the opposite family was pain, who was the son of Misery, who was the child of Vice, who was the offspring of the Furies. The habitation of this race of beings was in Hell.

“ The middle station of nature between these two opposite extremes was the Earth, which was inhabited by creatures of a middle kind, neither so virtuous as the one. nor so vicious as the other, but partaking of the good and bad qualities of these two opposite families. Jupiter considering that this species commonly called man, was too virtuous to be miserable, and too vicious to be happy; that he might make a distinction between the good and the bad, ordered the two youngest of the above-mentioned families, Pleasure who was the daughter of Happiness, and Pain who

“ was the son of Misery, to meet one another upon
“ this part of nature which lay in the half-way be-
“ tween them, having promised to settle it upon
“ them both, provided they could agree upon the
“ division of it, so as to share mankind between
“ them.

“ Pleasure and Pain were no sooner met in their
“ new habitation, but they immediately agreed upon
“ this point, that Pleasure should take possession of
“ the virtuous, and Pain of the vicious part of that
“ species which was given up to them. But, upon
“ examining to which of them any individual they
“ met with belonged, they found each of them had
“ a right to him; for that, contrary to what they
“ had seen, in their old places of residence, there
“ was no person so vicious who had not some good
“ in him, nor any person so virtuous who had not
“ in him some evil. The truth of it is, they ge-
“ nerally found upon search, that in the most vicious
“ man Pleasure might lay a claim to an hundredth
“ part, and that in the most virtuous man Pain might
“ come in for at least two-thirds. This they saw
“ would occasion endless disputes between them, un-
“ less they could come to some accommodation. To
“ this end there was a marriage proposed between
“ them, and at length concluded: by this means it is
“ that we find Pleasure and Pain are such constant
“ yoke-fellows, and that they either make their visits
“ together, or are never far asunder. If Pain comes
“ into an heart, he is quickly followed by Pleasure;
“ and if Pleasure enters, you may be sure Pain is
“ not far off.

“ But notwithstanding this marriage was very
“ convenient for the two parties, it did not seem
“ to answer the intention of Jupiter in sending
“ them among mankind. To remedy therefore this
“ inconvenience, it was stipulated between them by
“ article,

" article, and confirmed by the consent of each fa-
 " mily, that, notwithstanding they here possessed the
 " species indifferently, upon the death of every
 " single person, if he was found to have in him a
 " certain proportion of evil, he should be dispatched
 " into the infernal regions by a passport from Pain,
 " there to dwell with Misery, Vice, and the Furies.
 " Or on the contrary, if he had in him a certain
 " proportion of good, he should be dispatched into
 " Heaven by a passport from Pleasure, there to dwell
 " with Virtue, Happiness, and the Gods."



A L L E G O R Y X.

G R I E F A N D P A T I E N C E.

'Tis hard, but when we needs must bear,
 Enduring Patience makes the burden light. CREECH.

HOW we are tortured with the absence of
 what we covet to possess, when it appears to
 be lost to us! what excursions does the soul make
 in imagination after it! and how does it turn into
 itself again, more foolishly fond and dejected; at
 the disappointment! our grief, instead of having
 recourse to reason, which might restrain it, searches
 to find a further nourishment. It calls upon me-
 mory to relate the several passages and circumstances
 of satisfactions which we formerly enjoyed; the
 pleasures we purchased by those riches that are
 taken from us; or the power and splendor of our
 departed honours; or the voice, the words, the
 looks, the temper, and affections of our friends.

that are deceased. It needs must happen from hence, that the passion should often swell to such a size as to burst the heart which contains it, if time did not make these circumstances less strong and lively, so that reason should become a more equal match for the passion, or if another desire, which becomes more present, did not overpower them with a livelier representation. These are thoughts which I had, when I fell into a kind of vision upon this subject, and may therefore stand for a proper introduction to a relation of it.

I found myself upon a naked shore, with company whose afflicted countenances witnessed their conditions. Before us flowed a water, deep, silent, and called the River of Tears, which issuing from two fountains on an upper ground, encompassed an island that lay before us. The boat which plied in it was old and shattered, having been sometimes overfet by the impatience and haste of single passengers to arrive at the other side. This immediately was brought to us by Misfortune, who steers it, and we were all preparing to take our places, when there appeared a woman of a mild and composed behaviour, who began to deter us from it, by representing the dangers which would attend our voyage. Hereupon some who knew her for Patience, and some of those too, who till then cried the loudest, were persuaded by her, and returned back. The rest of us went in, and she (whose good-nature would not suffer her to forsake persons in trouble) desired leave to accompany us, that she might at least administer some small comfort or advice while we sailed. We were no sooner embarked, but the boat was pushed off, the sheet was spread; and being filled with sighs, which are the winds of that country, we made a passage to the farther bank through

through several difficulties, of which the most of us seemed utterly regardless.

When we landed, we perceived the island to be strangely overcast with fogs, which no brightness could pierce, so that a kind of gloomy horror sat always brooding over it. This had something in it very shocking to easy tempers, insomuch that some others, whom Patience had by this time gained over, left us here, and privily conveyed themselves round the verge of the island, to find a ford by which she told them they might escape.

For my part, I still went along with those who were for piercing into the centre of the place; and joining themselves to others whom we found upon the same journey, we marched solemnly as at a funeral, through bordering hedges of rosemary, and through a grove of yew-trees, which love to overshadow tombs and flourish in church-yards. Here we heard on every side the wailings and complaints of several of the inhabitants who had cast themselves disconsolately at the feet of trees; and as we chanced to approach any of these, we might perceive them wringing their hands, beating their breasts, tearing their hair, or after some other manner visibly agitated with vexation. Our sorrows were heightened by the influence of what we heard and saw, and one of our number was wrought up to such a pitch of wildness, as to talk of hanging himself upon a bough which shot temptingly across the path we travelled in; but he was restrained from it by the kind endeavours of our above-mentioned companion.

We had now gotten into the most dusky silent part of the island, and by the redoubled sounds of sighs, which made a doleful whistling in the branches, the thickness of air which occasioned faintish respiration, and the violent throbbings of heart which

more and more affected us, we found that we approached the grotto of Grief. It was a wide, hollow, and melancholy cave, sunk deep in a dale, and watered by rivulets that had colour between red and black. These crept slow, and half congealed amongst its windings, and mixed their heavy murmur with the echo of groans that rolled through all the passages. In the most retired part of it sat the doleful being herself; the path to her was strewed with goads, stings, and thorns; and the throne on which she sat was broken into a rock, with ragged pieces pointing upwards for her to lean upon. A heavy mist hung above her, her head oppressed with it reclined upon her arm: thus did she reign over her disconsolate subjects, full of herself to stupidity, in eternal pensiveness, and the profoundest silence. On one side of her stood Dejection, just dropping into a swoon, and paleness wasting to a skeleton; on the other side were Care, inwardly tormented with imaginations, and Anguish suffering outward troubles to suck the blood from her heart in the shape of vultures. The whole vault had a genuine dismalness in it, which a few scattered lamps, whose blueish flames arose and sunk in their turns, discovered to our eyes with increase. Some of us fell down, overcome and spent with what they suffered in the way, and were given over to those tormentors that stood on either hand of the presence; others, galled and mortified with pain, recovered the entrance, where Patience, whom we had left behind, was still waiting to receive us.

With her (whose company was now become more grateful to us by the want we had found of her) we wended round the grotto, and ascended at the back of it, out of the mournful dale in whose bottom it lay. On this eminence we halted, by her advice, to pant for breath, and lifting our eyes, which till then were fixed downwards, felt a sudden

fort of satisfaction, in observing through the shades what numbers had entered the island. This satisfaction, which appears to have ill-nature in it, was excusable, because it happened at a time when we were too much taken up with our own concern, to have respect to that of others; and therefore we did not consider them as suffering, but ourselves as not suffering in the most forlorn estate. It had also the ground-work of humanity and compassion in it, though the mind was then too deeply engaged to perceive it; but as we proceeded onwards it began to discover itself, and from observing that others were unhappy, we came to question one another, when it was that we met, and what were the sad occasions that brought us together. Then we heard our stories, we compared them, we mutually gave and received pity, and so by degrees became tolerable company.

A considerable part of the troublesome road was thus deceived; at length the openings among the trees grew larger, the air seemed thinner, it lay with less oppression upon us, and we could now and then discern tracts in it of a lighter greyness, like the breakings of day, short in duration, much enlivening, and called in that country, gleams of amusement. Within a short while these gleams began to appear more frequent, and then brighter and of a longer continuance; the sighs that hitherto filled the air with so much dolefulness, altered to the sound of common breezes, and in general the horrors of the island were abated.

When we had arrived at last at the ford by which we were to pass out, we met with those fashionable mourners who had been ferried over along with us, and who, being unwilling to go as far as we, had coasted by the shore to find the place, where they waited our coming; that by shewing themselves to the world only at that time when we did, they might

might seem also to have been among the troubles of the grotto. Here the waters, that rolled on the other side so deep and silent, were much dried up, and it was an easier matter for us to wade over.

The river being crossed, we were received upon the further bank by our friends and acquaintance, whom comfort had brought out, to congratulate our appearance in the world again. Some of these blamed us for staying so long away from them, others advised us against all temptations of going back again; every one was cautious not to renew our troubles by asking any particulars of the journey; and all concluded, that in a case of so much affliction, we could not have made choice of a fitter companion than Patience. Here Patience, appearing serene at her praises, delivered us over to Comfort. Comfort smiled at his receiving the charge; immediately the sky purpled on that side to which he turned, and double day at once broke in upon me.



ALLEGORY XI.

P L E A S U R E.

I Was musing on Cebes's inclosures, and the different courses men take in the road of life, when I fell asleep; and then my fancy, retracing, I suppose, that wonderful imagery, and combining several new and uncouth figures that arose in the confused,

fused chaos of thought, fermented by degrees, and
and at length wrought off my dream.

Methought I was wandering upon a wild of
boundless extent, on which numberless roads cross-
sed, leading different ways. Some were more,
others less frequented; but none of them were
without travellers. I joined the first I met, and
was told by some of them, that they were bound
for the temple of Virtue, by others for that of
Fame; some confessed honestly they were tra-
velling to the mansion of Pleasure, but my party said
they were directing their steps to the abode of Hap-
piness. We had not travelled far, when we saw an
old man standing on a little eminence, where several
roads met, pointing with a staff in his hand to the
different paths, and shewing travellers where they
terminated. His eyes were peircing, and his looks
hale, though furrowed with many wrinkles. He
had something alluring in his aspect and manner,
and seemed to be a man of great experience. His
words were few, but weighty and significant. I
was told his name was the Genius of Education.
“That road,” said he to us who came up to him,
“which lies straight before you, is the road to the
“temple of Virtue, which soon divides into two
“paths, of which the one is exceedingly rugged,
“steep, and thorny, but the other is of a much easier
“and more gentle ascent, which is known only to
“me, and trod only by those who follow my di-
“rections. That broader road which you perceive
“on the left-hand, leads to the abode of Vice, that
“cursed enchantress, who falsely calls herself Plea-
“sure. It seems indeed strowed with flowers, and
“beautified on each side by delightful prospects;
“but if you want to be happy, fly from it as from
“the road to Death and Misery.” While we were
listening to him, and I was resolving to follow his
directions,

directions, we were accosted by two females of a very different appearance. The one had an aspect of as great simplicity as the other had of cunning and artifice. The former's name was Credulity, and the other's Deceit. They told us the old fellow who pretended to direct us what course to take, was an old dotard, who having lived a wretched laborious life himself, wanted to plunge us into the same difficulties, and engage us in that rough thorny path, which led to Pain and Sorrow; whereas if we would go along with them, they would conduct us to the bower of bliss. Most of us, being young travellers, yielded to their importunities and enticing arts, and, observing the broader way to have the most pleasant appearance, we very readily took it without farther examination. There we found many fellow-travellers, who formed themselves into different parties, as their inclinations or chance determined them. The road soon led us into a wood which abounded with labyrinths, where many lost themselves. Others retired into little arbours that were thick planted up and down; so that I was soon left alone. As I travelled on, a confused sound of voices assailed my ears from all quarters, and seemed to proclaim a general riot. The noise was redoubled by the echoes of the wood; I began to be seized with a kind of horror, so that I wanted to get out again, but the more I sought to extricate, the more I involved myself in its intricacies. While I was wandering thus uncertain, methought a well-dressed woman moved briskly towards me. She wore a dress richly embroidered, thrown carelessly about her, on purpose to discover her shape, and the other charms of her person. She was fair, and inclining to plumpness, but her complexion was heightened by a colour that did not appear natural or healthful. Her eyes had a tender languishing cast, mixed with something

something impudent and assuming. Her motions were soft, and shewed a wanton sort of indolence; like many fantastic females, she seemed to survey herself with a secret complacency, and putting on an engaging smile, studied to catch admiration. Notwithstanding the apparent negligence of her air, I could discern an artificial turn that concealed a design upon me under an aim at pleasing. "A little below this wood (she said) lies the place of my abode, where I and my friends live a life of perfect serenity, exempt from solicitude and toil, equally remote from the cares of private, or the ambition of public life."

I asked her name, on which she replied, "My name, Sir, is Pleasure, and that I am so called with the justest reason you will soon be convinced by my manner of life. I am the daughter of that immortal being Desire, and the ever-blooming goddess Plenty. I have a large and beauteous offspring, Indolence, Mirth, Laughter, Humour, Profusion, Wantonness, Joy, with many more. A vast train of admirers continually frequent my court, where they are entertained with the riches of Nature, and choicest delicacies of Art. The illustrious band of arts and sciences form my retinue, and flourish under my protection; nor did they ever depart from me without suffering dishonour or ruin." This artful representation of Pleasure raised in me some degree of esteem for her, and determined me to yield myself up to her conduct, though not without some suspicion and distrust.

I asked her the distance of her dwelling. She told me it was but a little way from the wood; and continuing to ply me with the smooth language of glazing courtesy, and many bewitching smiles and airs, she led me on unheeding whither I went, till we came to a little rapid brook, whose waters appeared

peared dark and somewhat muddy. On the side of the brook I saw a woman richly dressed in a robe of various colours. She had a florid complexion, large rolling eyes, and an aspect in which there dwelt a mixture of simplicity and wonder. Her hair flowed about her shoulders in loose disorder, and was stuck thick with jewels and spangles, which cast a dazzling lustre all round her. In her right-hand she held a cup, with which she supplied travellers with water from the brook. In her left, she had something like a telescope, through which she gave me such a prospect of the palace of Pleasure, as made me eager to arrive at it. Having asked my guide her name, she told me she was called Admiration, whom Fancy bore to Ignorance; and the rivulet was called by her name, and rose out of a deep spring in the most gloomy part of the wood, over which Ignorance presided. She further informed me, that unlike most other rivulets, it was broadest at the fountain-head, and grew narrower in proportion as the distance from thence increased, and withal assured me, that the water had an admirable quality in clearing the eyes and purging the mind of all doubts and fears, and in their room filling it with pleasing hopes and prospects. I was tempted to taste the water, which was pleasant, but I thought, rather increased than diminished my thirst; and now every thing I saw appeared with more lustre and magnificence than before; particularly my guide seemed fairer and lovelier than ever. Both ladies having given me their hand, we crossed the brook, and at length emerged from the wood into broad day-light. Here a splendid scene opened. Below us (for it was a descent all the way to the abode of Pleasure) was stretched out a beautiful valley, through which many pleasant rivulets wandered along, overspreading the fields and orchards with a perpetual

perpetual bloom. My guide perceiving a sudden flash of pleasure and transport in my looks, pointed, smiling, to her mansion. "This, Sir," (said she) "is my seat; these gardens and parks are mine. "There you shall enjoy every satisfaction you can wish, without being at the pains to seek or toil for it. Whatever can please the eye or charm the ear, or regale the appetite, is administered there to my faithful votaries without stint or measure. The industry and labour of others furnish out ample materials. You will have nothing to do but live and enjoy, without uneasy reflections on what is past, or tormenting fears about what is to come. There the cravings of nature are quickened by the preparations of art, and the pleasures of enjoyment raised by the delicacy of the seasoning. Let us make haste then to this mansion of bliss, where no gloomy cares or corroding sorrows enter, where neither sullen rules nor stoical pride are admitted to damp the jocund humour of the inhabitants—hasten with me to feasts of plenty and beds of ease."

I was too credulous to her slippery tale, and led too far by her wily trains, to think now of going back; which, with the water I had drank, I believe, affected the organs of vision, and added a thousand delusive beauties to the landscape before me. As I was gaping about me, she pushed me gently along, so that we soon arrived at her palace. It was of ivory, supported by a double row of Tuscan pillars, and appeared light and pretty; but it was crowded with nice ornaments and conceits, that shewed too great an attention to the parts, without a proper regard for the symmetry of the whole, and made the sight lose itself amidst the multitude of independent parts; so that the building had an air of littleness, notwithstanding the affectation of grandeur.

deur which appeared every where. The front of the house was adorned with various sculptures of the feasts of the Gods, the amours of Jupiter, the story of Mars and Venus caught in Vulcan's net, the revels of Bacchus, the debauchees of Silenus, and other representations of the like kind.

The palace was in the midst of the gardens, in which were to be seen a profusion of expence and elaborate art vying with nature, which should excel. But the whole disposition of them was rather shewy and effeminate, than according to the grand taste of simple nature, artificial mounts, grottos, buildings and statues, diversified the whole scene in an agreeable manner, and surprized the eye at every other opening. But all the statues, and figures that were cut in the trees, were of a wanton cast, and tended to inspire dissolute sentiments. A large fountain supplied the whole garden by many smooth canals, decked on each side with woodbines and roses. These streams sometimes fell in lofty cascades, sometimes shot up in sportful jets, and at other times crept with the sweetest murmurs through a thousand meanders, and at length emptied themselves into a basin, like a little lake, shaded with laurel, in which the votaries of the goddesses used to bathe themselves. A delicious fragrancy breathed all around, and inspired the vernal delight in its utmost freshness. No storm ruffled the mildness of the air, no frost nipt the tender buds, nor did the scorching heat ever wither the lovely verdure.

Over the porch of the palace, jasmynes and vines were interwoven into a natural arch, from which clusters of grapes hung so temptingly, that they seemed to offer themselves to the taste. The porch, which was very large, opened into a magnificent hall, into which my guide conducted me, with a smiling air. As soon as we entered, methought I heard the sweetest

sweetest music, consisting of voices and instruments that played the most melting airs, and dissolved the whole soul into the softest languor. The hall was filled with her votaries, who immediately crouded round to pay her homage. I could perceive among her train many smooth courtiers, subtle lawyers, grave physicians, several eminent statesmen, and some solemn divines. Many battered beaus bowed around her with meagre looks and courtly grin. Several plodding tradesmen and merchants smoothed their anxious features at her appearance, and pressed forward with awkward mien to offer their service. Coquets too without number; and even prudes themselves, with a grave simper, made their court to her, putting on at the same time a kind of sullen stateliness and reserve — But, among all the votaries of the goddess, I could not perceive so much as one miser with his bags and coffers.

I saw some grave demure figures, wrapt up in fur, with long beards and broad-brimmed beavers, who told me they were philosophers by profession; but I found that at the approach of the Goddess, they threw off their starched air and habit, and kneeled before her with a profounder veneration than any of the rest. — One general effect I observed of the presence of Pleasure, that it immediately relaxed the furrowed brow, and opened every heart and hand, so that all made some present to the Goddess. The rake presented his health, the citizen his purse, the 'squire his fortune, the courtier his honour, the prude her virtue.

Round the walls of the palace were hung up arms, shields, swords, trophies, and the spoils of warriors, conquerors, and of others who have passed for heroes among the unthinking vulgar. At the upper end of the hall methought was erected a throne of ebony, over which was laid a velvet carpet,

pet, strewed with the most delicious flowers and perfumes. Thither the deity directed her course, ushered by two officers of a very singular appearance. The one was a plump, jolly figure, with little staring eyes, and a round unmeaning face, so short-sighted that he did not see ten yards before him: he walked staggering, and dangling his hands; in one of which he held a leaden rod, and the other a large poppy. I think his name was Inconsideration. The other usher was a lean, fallow figure, with hollow eyes, and great wildness and fire in his looks: his head seemed to shake with the palsy; and though he was all shivering with cold, and his joints trembling under him, he had only a thin party-coloured robe, loosely thrown about his shoulders, on which were painted many wanton figures. He held a golden cup in his left-hand, into which he squeezed a thick liquor, being the juice of different kinds of fruit, which blushed and swelled to the sight. Such are its baleful ingredients, that it intoxicates the sense, and inflames the blood with an inextinguishable heat; and those who continue to drink of it, gradually lose the form, or at least the senses of men, and contract the shape or qualities of those brutes, whose gratifications they chiefly affect. In walking along he writhed himself into a variety of lascivious postures, and cast many amorous glances on the female votaries of the Goddess. His name was Incontinence. Many pressed forward to taste the poisonous liquor, some of whom, upon receiving it, staggered and reeled about; the eyes of others sparkled with an unusual fire, and their cheeks reddened all over. Some grew pale as death, and looked as if they had been turned into stone.

Pleasure mounted her throne by a gentle ascent of ivory steps, and sat down in a reclining posture. Over her head was stretched a fine purple canopy of
exquisite

exquisite workmanship, in which were wrought many curious devices of a voluptuous taste. Round her were hung golden cups, bowls, glasses, and other instruments of luxury. In her right-hand she held a scepter. Her left-arm leaned upon a cornucopia. Instead of a crown, she wore a garland of flowers, and her hair flowed in artificial ringlets down her shoulders. On one side of the throne stood smiling Hope, a lovely maid of chearful aspect, dressed in light attire, and always pointing to her mistress. Next her sat heart-easing Mirth, cracking jokes and telling stories; and by him was Laughter with dimpled cheeks, and holding his sides; Sport dancing his airy rounds, and mocking the wrinkles of Care; Vanity surveying herself in a mirror, and Flattery just by her, with a perspective glass in her hand, which magnified objects excessively at one end, and diminished them as much at the other. Affectation was in company with them, practising her airs, and Proteus like, borrowing every form which they recommended. On the other side was planted Love with his bow and arrows; Impudence with front of brags and large rolling eyes; Indolence with folded arms lolling on a pillow; Wantonness half naked, with leering looks, and a burning heart in his hand; Cruelty, a stern meagre figure, scorning the restraints of honour, and hooting the fears of Innocence.

The two principal supports of the throne were; Intemperance, whose looks were exceedingly disordered, her dress fine, but loose, of discomposed mien and gesture; the other, Luxury, of stately port and imperious air, dressed out with a royal kind of magnificence, and continually wasting the treasures of Industry. These served Pleasure in the characters of her privy counsellors and ministers of state.

While

While the votaries of the Goddess were paying her their homage, I pressed through the crowd, till I got behind the throne, where, finding an apartment that lay off the hall of Presence, with the door half open, I had the curiosity to steal into it unseen. There I saw several figures of a frightful appearance; the first that struck me was a grim monster called Brutality, with Satyr-horns, and the legs of a goat: next to him stood Slavery, bending her head, and hugging her chains; Surfeit with hollow eyes and sickly mien; Discontent twisting his brows and grinning with indignation; Disappointment, wringing his hands, and cursing his parents. Next to him was Envy with a pale dark visage, red eyes, squinting, and instead of hair, snakes twined about her head, hissing and darting their pointed tongues, and spitting venom on all around her; Remorse biting and tearing his own flesh; Shame blind and ill-favoured, skulking behind the rest, and covering his face with his hands; and many more figures than I can remember. I was so frightened at the sight of such an hideous crew, that I slipped away very fast from them, and afterwards kept as far aloof as I could from the presence of the Goddess, intending only to be a spectator of what past.

Various petitioners presented themselves before the throne, and humbly offered their suits to the jolly Goddess. Among the rest a shabby fellow, who seemed to bend under old age, his face furrowed with wrinkles and frowns, and scarce able to present his petition for the trembling of his hand; bluntly shewed to Pleasure, "That he had thrown
 " away a fine estate in her service,—emptied many a
 " bowl for her honour—and made the whole coun-
 " try drunk to grace her festivals; for which emi-
 " nent services he had received no other reward, than
 " poverty

“poverty and rags,—that those who frequented his
 “house and table, did not know him now, and he
 “could find no sanctuary for the infirmities of old
 “age, where he might lay his weary bones at rest;
 “that if she had no better rewards than these, to
 “distribute to such faithful servants as he had been,
 “she would soon have few adorers, unless among
 “the sneaking herd,—that truly, gentlemen would
 “grow tired of her service, and scorn to dance
 “longer attendance on so heedless and forgetful a
 “a deity. The premises therefore being consider-
 “ed, he insisted that the Goddess would order him
 “without farther delay, a suitable recompence for
 “his past services, else he would spoil her worship
 “for her, and disgrace her among all gentlemen of
 “rank and figure.”

Pleasure being highly offended with the rudeness
 and insolence of her votary, ordered two of her
 attendants, Remorse and Repentance, to conduct the
 old gentleman into a little dark apartment, and feed
 him there with bread and water till further orders.

The next that appeared was a lady in the decline
 of life, who, by the force of art, and various cos-
 metics, sought to repair her faded charms, and
 bring back an unnatural bloom into her cheeks.
 She had an affected sullen mien and downcast look,
 and approaching the Goddess with a certain shyness
 and reserve, as if ashamed of being reckoned among
 her votaries, she whispered in a low voice, with a
 mortified air and forced smile, “That, whatever
 “she may have openly avowed, in order to save
 “appearances, she had been always at bottom, one
 “of her most humble and devote adorers—that
 “that though she often spoke against dress and show,
 “she was a secret friend to both,—that if she in-
 “veighed against the follies of her own sex, or the
 “liberties of ours, it was that she might the more
 “freely

“freely commit the former, and the more power-
 “fully invite the men to use the latter with her-
 “self,—that at church her devotions were offered
 “up at her shrine,—when she prayed it was for
 “the increase of admirers to herself, and of votaries
 “to the Goddess,—that she mourned and sighed
 “in earnest, for want of sweet temptations, when
 “she did it in appearance, for her sins;—that she
 “railed against plays and masquerades, with this
 “view, that her frequenting them might appear,
 “not the effect of choice, but a prudent compli-
 “ance with custom, and aversion to singularity;—
 “and had indulged the dear delight of scandal, only
 “on her account,—that now alas! instead of be-
 “ing rewarded as she expected, for such substantial
 “services, the men whom she had been always pas-
 “sionately fond of, despised her, and the women,
 “who were formerly pleased with her railing, now
 “forsook her company,—that the beaux pointed at
 “her as they passed her, and she afforded tea-table
 “mirth to all the young flirts about town,—that,
 “in fine, her life was grown a burden,—public
 “places and diversions were become disagreeable to
 “her, and she now verily believed she should die
 “unmarried.”

These last words the poor lady spoke with great
 vehemence and wringing her hands. The Goddess
 acknowledged that her case was truly piteous, and
 therefore, in compassion to her, appointed an old
 Duegna, to feed her with scandal, and a couple of
 battered beaux much in the same condition with her-
 self, to keep her company.

Another petitioner came forward with an obse-
 quious air, and kneeling before the throne, offered
 his humble petition in courtly phrase to the divi-
 nity. “For you, O Goddess! have I been in wait-
 “ing at court these forty years. I have constantly
 “attended

" attended the levees of his Grace **** and of my
 " Lord *** and ***, run on all their dirty errands,
 " done their jobbs at every election, and sold my
 " vote in parliament. My pen was always at their
 " service to varnish over state blunders, to amuse
 " the people with political lies and fictions, and
 " baffle scandal with scandal; I always smiled and
 " caressed where I meant to do mischief; had an
 " open face, but had a dark designing heart; good
 " words and fawning adulations flowed like honey
 " from my tongue.—In short, I lied and vowed,
 " swore and pimped, cringed and crept, to wriggle
 " into a place, and all, Goddess! purely to gratify
 " you. Yet, for this long series of dependence and
 " servitude, I have been amused with words light
 " as air, promises never meant to be kept, hopes
 " void of foundation. I have been caressed, yet
 " duped by the great, not been known to-day by
 " the low pageant whom I scaffolded into power but
 " yesterday: I am in disgrace with my country, the
 " interest of which I sacrificed to those of ungrate-
 " ful scoundrels. I am hated and shunned like the
 " Devil, by those miscreants for whom I wore my
 " conscience thread bare. Instead of honours I
 " bear the titles of common hack and court-bubble.
 " I am grown a mere shadow at court, and never
 " appear at White's without drawing the eyes and
 " sneer of the whole company upon me. There-
 " fore I beg your divinity will consider my case, and
 " grant me speedy redress."

The Goddess, after hearing this long complaint,
 remitted the whole affair to the consideration of a
 select committee, to adjust the courtier's demands
 and pretensions. I think the principal members of
 it were Discontent, Flattery, Dissimulation, Craft,
 Expectation, Fear, and Disappointment. The chair-
 man's name was Delay.

The next that advanced, was a female petitioner, a young lady thin and pale; she had still the traces of a fine face, but dejection was so deeply impressed upon it, and it was sharpened with such impudence, as spoiled the whole form of her countenance, and betrayed the most intense misery and distortion of mind. When she got near the throne, she burst into a flood of tears, and with an expressive agony in her features and voice, thus bespoke the Goddess.

“ You see, madam, before you, an unhappy instance of the frailty of our sex, and the falshood of the other. Nature decked me with fatal beauty and harmony of shape, but alas! formed me with a heart too tender, soft, and credulous. I was soon surrounded with crowds of admirers, who failed not to tell me how charming I was, and cherished my vanity and fondness for applause, without informing me how to support the one, or deserve the other. I easily drank in their soothing tales, and fancied myself something more than human. They pressed me with presents, treats, and importunities, to yield to their criminal passions. But partly pride, and partly a natural sense of modesty and honour, saved me from the open trains they laid for me; and I might still have continued innocent and happy, had not a smooth faced villain, formed for pleasing, and practised in all the arts of deceit, assailed me with his cunning artifices. His advances were gradual and slow, it was my sentiments only that he pretended to admire; my spirit, my virtue, my soft engaging manners were all his delight and all the subject of his talk;—my person, my face, were only occasionally hinted at, and regarded meerly as expressive of those: friendship, pure friendship, was his constant cant. By these arts, he stole upon my unsuspecting mind, formed

“ me

“ me for his dark purposes, and when he had once
 “ robbed me of a tender unguarded heart, found it
 “ no hard matter to betray my innocence, of which
 “ the barbarous ravisher spoiled me without the least
 “ appearance of remorse. Afterwards I scarce felt
 “ any of the struggles of conscious virtue; and
 “ shame by degrees forsook me. Though I doated
 “ on the arch-villain, yet, when his brutish appe-
 “ tite was thoroughly sated, he abandoned me to de-
 “ spair and contempt. The dire effects of his vil-
 “ lainy and my own folly, were disgrace with my
 “ friends, dishonour from my own sex, the con-
 “ tempt of the men, and cruel poverty. When
 “ I had once made a sacrifice of honour and virtue
 “ at your altars, I continued steady in your service;
 “ one vice drew on another with a fatal chain; I
 “ grew hardened beyond measure; and though the
 “ urgent necessities of cold and hunger had not
 “ compelled me to do you homage, I should have
 “ gone on in that course, through an unconquerable
 “ habit. I pretend, however, to little merit from
 “ my allegiance, faithful as it has been; and there-
 “ fore, madam, must refer myself to your discre-
 “ tion, for assigning what awards you shall think
 “ most proper for your unhappy votary.”

The Goddess, having taken her piteous case into
 consideration, ordered her to be supplied by the
 charity of a few of her better disposed votaries;
 and in the mean while dispatched some of her at-
 tendants, Revenge, Contempt, Hatred, Satire, Ne-
 glect, Mistrust, and a few female votaries of the
 same character with the petitioner, to go and scourge
 the cause of her misfortunes with whale-bone, and
 after pricking him with their bodkins, to lock him
 up in a dark cell, and debar him from all commerce
 with women for the future—and to execute this
 justice in the presence of the petitioner. These

commands were punctually obeyed, and with all the rigour female revenge could inspire.

After this lady was removed, methought a beau, whom I judged to be about five and twenty, of lank looks, and with some wrinkles on his face, advanced with a cane in his hand, powdered all over. I observed, as he made his bows, his slender limbs seemed almost to fail under him. With a confident air he addressed the deity of the place to this effect."

"Madam, a simple and short recital of my services, will soon convince you of the veneration I have always had for you, and how justly I may claim your favour. My whole life has been devoted to your service. Ever since I knew what polite living was, I have courted you with an unwearied assiduity. I studied the fashions, and dressed à-la-mode to catch the eyes of the ladies, and so to gratify you the more effectually. For dress, you know Madam, is the thing we fine fellows study with supreme care. It is a weapon we do infinite execution with among the ladies. Then Madam, I followed you to church, and there I ogled you, and prayed for you, I sung, sighed, danced, drank, whined, rhymed, whored, and went through all the drudgery of loving, to be listed among your fashionable admirers. Nay, for you, madam, I wore down as fine a constitution as ever shot through the Mall, and a pair of as strong fine made limbs, as ever supported a well-built frame. I have spent an amazing quantity of powder and pomatum, perfumes and essences, to support the character of your votary; have been engaged in at least a score of duels; kept a thousand assignations, and broke as many, to shew the ladies I was not so far gone as they imagined, and to triumph a little in my turn; I have told lies without number, and to gratify the
"reigning

" reigning flame, tore the reputations of all her
 " rivals. For you know, Madam, that nothing
 " so highly obliges a fine lady, as sweet delicious
 " scandal on all other roasts but herself. I was
 " never absent an afternoon from the tea-table of
 " the fair, where I ogled this lady, smiled on the
 " other, gave my box to a third, squeezed another's
 " hand, pleased all, but chiefly admired myself. In
 " spite of all this merit, how scurvily have I been
 " used? Why, Madam, I have often been bit most
 " abominably, once run through the body, several
 " times drubbed by those I had cuckolded; my
 " stomach and strength are gone, another season will
 " nail me up; and what care I though it do? My
 " bottle-companions grow tired of me, because I
 " cannot entertain them as I used to do, and wine
 " now palls upon my taste. Let me never wear a
 " feather, if the ladies do not point at my spindle
 " shanks, and then sneer at me. S'life, I believe
 " I had best get down to the country, that I may
 " not sicken at sight of the contempt I meet with in
 " those places and parties, where I used to top it
 " so gallantly; and there I will throw myself into the
 " arms of some honest widow to nurse me and feed
 " my pleasures without any pain.

Pleasure could scarce forbear smiling at the beau's
 woeful tale. However, that he might not languish
 in the mean time for want of company, she ordered
 some of her retinue to attend him till he should ex-
 ecute his intended project. Their name were Dull-
 ness, Consumption, Satiety, Peevishness, insatiable
 Desire, and some others I do not remember. On
 this he tripped away whistling for want of thought,
 with his company hovering about him, like so many
 harpies.

Next appeared a gay fluttering dame, swimming
 along prettily, as she came forward to the Goddess.

Her dress was adjusted with an affected negligence; but under it I perceived an anxious concern to please. Every glance of her eye, every motion of her hand and neck, seemed set to do mischief. In every patch and nodding curl was laid a trap to catch admiration. Furling her fan and tossing her lappets, she thus addressed Pleasure.

“Brightest Goddess, behold one of your devoteest worshippers stands before you, persuaded you will approve her claim.” “Let me hear it my good lady,” replied the Goddess.

“Then may it please your Divinity, to know, without any further preamble, that I entered on your service, with laying a deep design to conquer and captivate all mankind, that I might offer them as victims on your altar. To gain my end the better, I affected to please every body, and adapted myself artfully to their different foibles. I have nicely studied all the arts of practising before the glass, and understand the whole science of ogling. I knocked down hundreds with a gentle tap of the fan; I shot some with a careless cast of my head, and smiled many into humble captives. Sometimes I put on the insensible, by which I have drawn some into my nets; at other times I assumed the languishing air, which did yet more execution. But when I melted into the tender, I softened the most stubborn and rebellious hearts. I always took most delight in humbling those proud imperious fellows, who sneer at submission to us, their native sovereigns; and left no shape or art untried, which female wit could invent to bring them to terms. To shew my veneration for you, heavenly Goddess, I fluttered through the park, squeaked at the masquerade, shone at court, paid my devotions at church, frequented the play-house, and was at
“ every

" every concert and assembly. After you, Madam.
 " I hurried down into the country, and from thence
 " to town; for you, O queen of delights! I painted
 " and patched, sighed and sung, whiped and loved,
 " felt the spleen a hundred times, and the vapours
 " as many thousands; broke I don't know how
 " many china jars; wore a thousand gowns, tore
 " ten thousand fans, and changed as many gallants.
 " For you, Madam, I stabbed the hearts of all the
 " males I could, and the reputation of female rivals;
 " and that I might more securely enjoy you, and
 " be drawn in a coach and six, I threw myself into
 " the arms of a coxcomb, whose caprice and ty-
 " ranny has made ample reprisals upon me, for the
 " dominion I exercised over the sex in general.
 " Notwithstanding these signal services, my admir-
 " ers have forsaken me; I now patch and paint in
 " vain. I am called in all companies, the despised
 " old fashioned thing, a wife. I am grown a meer
 " cypher in a side-box with my jealous husband.
 " My rivals triumph over me, and if the beaux
 " ever design to toast me, it is rather by way of
 " sneer, to the once celebrated Belinda."

The Goddess heard her mournful complaint, con-
 fessed she had been a faithful votary, and as a re-
 compence for her services, ordered Envy, Scorn, In-
 dignation, Scandal, Ill-humour, and Vexation, to
 comfort her under her afflictions.

Away she flew in a rage, tossing her fan, cursing
 the Goddess all the way she went, and shut herself
 up in her dressing-room.

The last figure whom I saw in my nocturnal vision
 in the palace of Pleasure, was a pretty singular one.
 It was a spruce lively old spark, who had withal
 something stiff and formal in his mien, and affected
 a certain stateliness of aspect and manner, which
 bespoke no ordinary conceit of his own merit. He

advanced to the Goddess with an air of confidence and self-applause; and simpering to her with a courtly grin, with head and arm up-lifted, he opened his mouth, like one who had something of importance to utter.

“ You see, Madam, a person who pretends to
 “ support his title to your favour by no vulgar claims.
 “ For I always disdained the route which the rabble
 “ take, and equally aspire at Pleasure, and at glory,
 “ by singularity. I scorn to think, speak, or even
 “ eat, like the vulgar, and considering how most
 “ things are murdered by the awkwardness of the
 “ generality, I give a lustre and dignity to the most
 “ trite sentiments and actions, by my manner of
 “ pronouncing or performing them. Therefore as
 “ soon as I became acquainted with your divinity, I
 “ lifted myself in your service, and resolved to sa-
 “ crifice the choicest victims on your altars. But
 “ then I studied a more elegant kind of worship,
 “ and bowed not to the grosser image under which
 “ you have been often represented, but to that
 “ august form, under which you appear to your
 “ votaries of a correct and elaborate fancy. My
 “ early acquaintance with men and books, improved
 “ my natural sagacity into the prettiest taste, and
 “ taught me to extract the very flower and quin-
 “ tessence of pleasure, which was wonderfully height-
 “ ened by my delicate manner of enjoying it. I
 “ soon singled out the ladies as your prime favour-
 “ ites and ministers, and made my court to them,
 “ merely to do homage to you. I did it, Madam,
 “ in an uncommon manner. For I was governed
 “ by taste, not by instinct, and wanted to refine
 “ what was gross, and quicken the insipid in en-
 “ joyment, by the high seasoning I prepared for it.
 “ And therefore though I meant chiefly to enjoy the
 “ person, I sought in the first place to engage the
 “ heart.

“ heart to be of the party, and to inflame the pas-
“ sions, that the transports might be mutual and
“ ardent. To accomplish this with the more refin-
“ ed policy, I covered my designs with the fairest
“ masque of friendship, and professed a fondness
“ for their company and acquaintance, merely to
“ form their taste, and give a prettier polish to their
“ manners.—I aggravated the merit of those hours
“ I spent with them, from the rareness of those I
“ bestowed elsewhere,—sent them now and then
“ a few tender lines and billets-doux, chiefly in
“ praise of their wit, their good taste, and amiable
“ deportment, with some slight glances only on
“ their personal advantages. To beguile the more
“ easily, I wore a perpetual smile, and framed my
“ face to all occasions. I knew how ungainly a
“ sight undisguised love is, especially to those in-
“ nocent scrupulous creatures, therefore I hid what
“ was deformed from view, or else covered it over
“ with the shew of some virtue. I talked much
“ to them of honour, contempt of vulgar preju-
“ dices, unreserved confidence, disinterested attach-
“ ment—inspired them with the highest notions of
“ friendship between the sexes, without any farther
“ views, and as a thing quite distinct from love
“ and courtship.—To make them swallow this tale
“ the more easily, I professed a regard to their per-
“ sons, merely as they were pictures of the lovely
“ inhabitant within; and if I praised a particular
“ feature or air, it was only because in them shone
“ out such modesty, gentleness, and sensibility to
“ every soft and endearing impression;—I told them
“ that to brighten such qualities was my highest
“ ambition,—that I expected no other return for my
“ services, than the pleasure of a more refined friend-
“ ship.—Mean while, to supply the natural warmth
“ of the sex with proper fuel, I put books of gal-
“ lantry, and of a free pleasurable cast, into their
“ hands

“ hands, such as I thought the fittest to soften and
 “ inflame them ;—I began now to use more freedom
 “ in commending their persons, and used warm and
 “ tender descriptions of their shape, their mouth,
 “ the sensibility of their manners, from which one
 “ might form the most agreeable prejudices in their
 “ favour. —I taught them that nature gave nothing
 “ in vain—that civil forms, and vulgar names and
 “ customs, were only solemn ceremonies to amuse
 “ the formal, or check the licentious, but were
 “ never designed to give law to the mutual ardors
 “ of friendship. —I complimented them with the sin-
 “ gular merit of having first subdued so insensible
 “ and stubborn an heart as mine, which used to
 “ despise subjection to female sway ; and began to
 “ talk to them in more passionate strains.—Having
 “ thus taught them to measure friendship by the
 “ freer standard of nature, and refined their taste
 “ above vulgar prejudices, I wound them up to the
 “ highest pitch of passion ; which paved the way for
 “ an easy conquest over the remaining scruples of
 “ modesty and shame. For artfully dawdling what
 “ was criminal in the last indulgence, with the spe-
 “ cious names of heroic friendship, confidence in
 “ one’s honour and constancy, and reciprocal ten-
 “ derness, I chose the tender minute, when the
 “ pretty creatures were ready to sigh out their
 “ souls in fondness and passion, and risted them of
 “ what they are pleased to call their honour. Now
 “ the fondlings were so deeply rivetted in passion,
 “ that they gloried more in the title of a female
 “ friend, than others do in the stale one of a wife.—
 “ However, I soon grew tired of the dull repetition
 “ of pleasure with the same objects, and began to be
 “ disturbed with their little jealousies, passionate
 “ caprices and inquietudes ;—but not daring to
 “ raise a Devil which would not be easily laid, I
 “ retreated

" retreated with great caution and reserve,—and
 " told them it was in vain to talk of marriage, since
 " circumstances would not permit us to live in that
 " elegant pretty manner which we both wished
 " and were formed for,—and therefore prudence
 " required greater distance and reserve than former-
 " ly,—I wrote seldom,—my visits were few, and I
 " treated them with more coldness and freedom,—
 " till at length I abandoned them to the ungovern-
 " able passions, jealousy and despair. But while I
 " was gradually retreating from them, I was medi-
 " tating, Madam, and training up fresh victims for
 " your altars; and being well accomplished in love-
 " wills, by long experience and practice, I became
 " such an adept in gallantry and polite dissimulation,
 " that few escaped the snare I laid for them. Thus
 " unwearied have I been, Goddess, to satisfy my
 " boundless passion for you; and though many
 " may have added more votaries, yet none ever ad-
 " ded such faithful, sighing, passionate ones to your
 " train. In this triumphant course of indulgence
 " I have spent now many years, and have (thanks
 " to your divinity) got the better of all those
 " idle scruples which used to teaze me now and
 " and then in my cooler moods; so that there is
 " not a step of my past conduct, which I cannot
 " justify by the strictest maxims of delicacy, and a
 " fine taste;—but alas! Madam, my arts are grown
 " so stale, that all see through them, and most girls
 " shun me as they would a pestilence. My cha-
 " racter is but indifferent among the unthinking
 " many; but if I can approve my conduct to your
 " divinity and the discerning few among your vo-
 " taries, I despise the censure of the vulgar and
 " laugh at fame as the bubble of Fools. However,
 " I have some thoughts of retiring from the scene,
 " and decoying some blooming country girl to re-
 " fresh

"fresh me when I grow old, and enliven my remembrance of past delights."

The Goddesses heard him with deep attention, and the whole company seemed to wait her decision with no small suspense, when looking at him with a gracious smile, she descended two or three steps from the throne, and taking the garland from her own head, she wreathed it about his, telling him he richly deserved it as the most meritorious of all her votaries. As a mark of her singular regard, she appointed some of the oldest and most faithful of her retinue to be always at his service, whenever he had occasion for them; those I can remember were Fraud, Disimulation, Leachery, Impotence, Satiety, Pride, and Infamy. She ordered withal, that he should be confined ordinarily in one of the outer offices belonging to her own palace, where his common business should be to invent new means, arts, and instruments of pleasure, and his amusement to weave nets to catch flies, with such like relaxations which seemed but suited to the ingenious singularity of his taste. Those ladies he had ruined were likewise appointed to pay him frequent visits at the grate, to keep him from thinking the time long in his confinement.—He went away frowning and biting his lips. However, methought all the spectators applauded the decisions of the Goddesses, but those who were affected by them.

ALLEGORY XII.
TRUTH AND FALSEHOOD.

*Quod si Platonis musa personat verum,
Quod quisque discit, immemor recordatur.* BOETIUS.

Truth in platonic ornaments bedeck'd,
Inforc'd we love, unheeding recollect.

IT is reported of the Persians, by an ancient writer, that the sum of their education consisted in teaching youth to ride, to shoot with the bow, and to speak truth.

The bow and the horse were easily mastered, but it would have been happy if we had been informed by what arts veracity was cultivated, and by what preservatives a Persian mind was secured against the temptations of Falsehood.

There are, indeed, in the present corruption of mankind, many incitements to forsake truth; the need of palliating our own faults, and the convenience of imposing on the ignorance or credulity of others, so frequently occur; so many immediate evils are to be avoided, and so many present gratifications obtained by craft and delusion, that very few of those who are much entangled in life, have spirit and constancy sufficient to support them in the steady practice of open veracity.

In order that all men may be taught to speak truth, it is necessary that all likewise should learn to hear

hear it; for no species of Falsehood is more frequent than flattery, to which the coward is betrayed by fear, the dependent by interest, and the friend by tenderness: Those who are neither servile nor timorous, are yet desirous to bestow pleasure; and while unjust demands of praise continue to be made, there will always be some whom hope, fear, or kindness will dispose to pay them.

The guilt of Falsehood is very widely extended, and many whom their conscience can scarcely charge with stooping to a lye, have vitiated the morals of others by their vanity, and patronized the vice which they believe themselves to abhor.

Truth is, indeed, not often welcome for its own sake; it is generally unpleasing because contrary to our wishes and opposite to our practice; and as our attention naturally follows our interest, we hear unwillingly what we are afraid to know, and soon forget what we have no inclination to impress upon our memories.

For this reason many arts of instruction have been invented, by which the reluctance against Truth may be overcome; and as physic is given to children in confections, precepts have been hidden under a thousand appearances, that mankind may be bribed by pleasure to escape destruction.

While the world was yet in its infancy, Truth came among mortals from above, and Falsehood from below. Truth was the daughter of Jupiter and Wisdom; Falsehood was the progeny of Folly impregnated by the Wind. They advanced with equal confidence to seize the dominion of the new creation, and as their enmity and their force were well known to the celestials, all the eyes of heaven were turned upon the contest.

Truth seemed conscious of superior power and juster claim, and therefore came on towering and majestic,

majestic, unassisted and alone ; Reason indeed always attended her, but appeared her follower, rather than companion. Her march was slow and stately, but her motion was perpetually progressive, and when once she had grounded her foot, neither gods nor men could force her to retire.

Falsehood always endeavoured to copy the mien and attitudes of Truth, and was very successful in the arts of mimicry. She was surrounded, animated, and supported by innumerable legions of appetites and passions, but, like other feeble commanders, was obliged often to receive law from her allies. Her motions were sudden, irregular, and violent ; for she had no steadiness nor constancy. She often gained conquests by hasty incursions, which she never hoped to keep by her own strength, but maintained by the help of the passions, whom she generally found resolute and faithful.

It sometimes happened that the antagonists met in full opposition. In these encounters, Falsehood always invested her head with clouds, and commanded Fraud to place ambushes about her. In her left hand she bore the shield of Impudence, and the quiver of Sophistry rattled on her shoulder. All the passions attended at her call ; Vanity clapped her wings before, and obstinacy supported her behind. Thus guarded and assisted, she sometimes advanced against truth, and sometimes waited the attack ; but always endeavoured to skirmish at a distance, perpetually shifted her ground and let fly her arrows in different directions ; for she certainly found that her strength failed, whenever the eye of truth darted full upon her.

Truth had the awful aspect though not the thunder of her father, and when the long continuance of the contest brought them near to one another, Falsehood let the arms of Sophistry fall from her grasp.

grasp, and, holding up the shield of Impudence with both her hands, sheltered herself amongst the passions.

Truth, though she was often wounded, always recovered in a short time; but it was common for the slightest hurt, received by Falsehood, to spread its malignity to the neighbouring parts, and to burst open again when it seemed to have been cured.

Falsehood, in a short time, found by experience that her superiority consisted only in the celerity of her course, and the changes of her posture. She therefore ordered Suspicion to beat the ground before her, and avoided with great care to cross the way of Truth, who, as she never varied her point, but moved constantly upon the same line was easily escaped by the oblique and desultory movements, the quick retreats and active doubles which Falsehood always practised, when the enemy began to raise terror by her approach.

By this procedure Falsehood every hour encroached upon the world, and extended her empire through all climes and regions. Wherever she carried her victories she left the passions in full authority behind her; who were so well pleased with command, that they held out with great obstinacy when Truth came to seize their posts, and never failed to retard her progress though they could not always stop it: they yielded at last with great reluctance, frequent rallies, and sullen submission; and always inclined to revolt, when Truth ceased to awe them by her immediate presence.

Truth, who, when she first descended from the heavenly palaces, expected to have been received by universal acclamation, cherished with kindness, heard with obedience, and invited to spread her influence from province to province, now found, that wherever she came, she must force her passage. Every intellect

intellect was precluded by Prejudice, and every heart preoccupied by Passion. She indeed advanced, but she advanced slowly; and often lost the conquests which she left behind her, by sudden insurrections of the appetites, that shook off their allegiance, and ranged themselves again under the banner of her enemy.

Truth, however, did not grow weaker by the struggle, for her vigour was unconquerable; yet she was provoked to see herself thus baffled and impeded by an enemy, whom she looked on with contempt, and who had no advantage but such as she owed to inconstancy, weakness, and artifice. She therefore, in the anger of disappointment, called upon her father Jupiter to re-establish her in the skies, and leave mankind to the disorder and misery which they deserved by submitting willingly to the usurpation of Falsehood.

Jupiter compassionated the world too much to grant her request, yet was willing to ease her labours and mitigate her vexation. He commanded her to consult the muses by what methods she might obtain an easier reception, and reign without the toil of incessant war. It was then discovered, that she obstructed her own progress by the severity of her aspect, and the solemnity of her dictates; and that men would never willingly admit her, till they ceased to fear her, since by giving themselves up to Falsehood they seldom made any sacrifice of their ease or pleasure, because she took the shape that was most engaging, and always suffered herself to be dressed and painted by Desire. The muses wove in the loom of Pallas, a loose and changeable robe, like that in which Falsehood captivated her admirers; with this they invested Truth, and named her Fiction. She now went out again to conquer with more success; for when she demanded entrance of the Passions,

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sions, they often mistook her for Falsehood, and delivered up their charge: but when she had once taken possession, she was soon disrobed by Reason, and shone out, in her original form, with native effulgence and resistless dignity.

ALLEGORY XIII.

REPROOF AND REPROACH.

*Quid mentem traxisse polo, quid profuit altum
Erexisse caput, pecudum si more perrerant ?*

CLAUD.

What profits us, that we from heaven derive
A soul immortal, and with looks erect
Survey the stars ; if, like the brutal kind,
We follow where our passions lead the way.

I WAS considering last night, when I could not sleep, how noble a part of the creation man was designed to be, and how distinguished in all his actions above other earthly creatures. From whence I fell to take a view of the change and corruption which he has introduced into his own condition, the grovelling appetites, the mean characters of sense, and wild courses of passions, that cast him from the degree in which Providence had placed him, the debasing himself with qualifications not his own, and his degenerating into a lower sphere of action. This inspired me with a mixture of contempt and anger ; which however, was not so violent as to hinder the
return

return of sleep, but grew confused as that came upon me, and made me end my reflections with giving mankind the opprobrious names of inconsiderate, mad, and foolish.

Here, methought, where my waking reason left the subject, my fancy pursued it in a dream; and I imagined myself in a loud soliloquy of passion, railing at my species, and walking hard to get rid of the company I despised; when two men who overheard me made up on either hand. These I observed had many features in common, which might occasion the mistake of the one for the other in those to whom they appear single; but I, who saw them together, could easily perceive, that though there was an air of severity in each, it was tempered with a natural sweetness in the one, and by turns constrained or ruffled by the designs of malice in the other.

I was at a loss to know the reason of their joining me so briskly, when he, whose appearance displeased me most, thus addressed his companion. Pray, brother, let him alone, and we shall immediately see him transformed into a tyger. This struck me with horror, which the other perceived, and pitying my disorder, bid me be of good courage, for though I had been savage in my treatment of mankind (whom I should rather reform than rail against) he would, however, endeavour to rescue me from my danger. At this I looked a little more chearful, and while I testified my resignation to him, we saw the angry brother sling away from us in a passion for his disappointment. Being now left to my friend, I went back with him at his desire, that I might know the meaning of those words which so affrighted me.

As we went along, to inform you, says he, with whom you have this adventure, my name is Reproof, and...

and his Reproach, both born of the same mother, but of different fathers. Truth is our common parent. Friendship, who saw her, fell in love with her, and she being pleased with him, he begat me upon her; but a while after Enmity lying in ambush for her, became the father of him whom you saw along with me. The temper of our mother inclines us to the same sort of business, the informing mankind of their faults; but the different complexions of our fathers make us differ in our designs and company. I have a natural benevolence in my mind, which engages me with friends, and he a natural impetuosity in his, which casts him among enemies.

As he thus discoursed, we came to a place where there were three entrances into as many several walks, which lay beside one another. We passed into the middlemost, a plain, strait, regular walk, set with trees, which added to the beauty of the place, but did not so close their boughs overhead as to exclude the light from it. Here as we walked I was made to observe, how the road on one hand was full of rocks and precipices, over which Reproach (who had already gotten thither) was furiously driving unhappy wretches; the other side was all laid out in gardens of gaudy tulips, amongst whose leaves the serpents wreathed, and at the end of every grassy walk the enchantress Flattery was weaving bowers to lull souls asleep in. We continued still walking on the middle way, till we arrived at a building in which it terminated. This was formerly erected by Truth for a watch-tower, from whence she took a view of the earth, and, as she saw occasion, sent out Reproof, or even Reproach, for our reformation. Over the door I took notice that a face was carved with a heart upon the lips of it, and presently called to mind that this was the ancients emblem of Sincerity.

In the entrance I met with Freedom of Speech, and Complaisance, who had for a long time looked upon one another as enemies ; but Reproof has so happily brought them together, that they now act as friends and fellow-agents in the same family. Before I ascended the stairs, I had my eyes purified by a water which made me see extremely clear, and I think they said it sprung in a pit, from whence (as Democritus had reported) they formerly brought up Truth, who had hid herself in it. I was then admitted to the upper chamber of prospect, which was called the Knowledge of Mankind ; here the window was no sooner opened, but I perceived the clouds to roll off and part before me, and a scene of all the variety of the world presented itself.

But how different was mankind in this view, from what it used to appear ! Methought the very shape of most of them was lost ; some had the heads of dogs, others of apes or parrots, and, in short, where-ever any one took upon him the inferior and unworthy qualities of other creatures, the change of his soul became visible in his countenance. The strutting pride of him who is endued with brutality instead of courage, made his face shoot out in the form of a horse's ; his eyes became prominent, his nostrils widened, and his wig untying flowed down on one side of his neck in a waving mane. The talkativeness of those who love the ill nature of conversation made them turn into assemblies of geese, their lips hardened into bills by eternal using, they gabbled for diversion, they hissed in scandal, and their ruffles falling back on their arms, a succession of little feathers appeared, which formed wings for them to flutter with from one visit to another. The envious and malicious lay on the ground with heads of different sorts of serpents, and not endeavouring to erect themselves, but meditating mischief to others,

others, they sucked the poison of the earth, sharpened their tongues to stings upon the stones, and rolled their trains unperceivably beneath their habits. The hypocritical oppressors wore the faces of crocodiles, their mouths were instruments of cruelty, their eyes of deceit; they committed wickedness, and bemoaned that there should be so much of it in the world; they devoured the unwary, and wept over the remains of them. The covetous had so hooked and worn their fingers by counting interest upon interest, that they were converted to the claws of harpies, and these they still were stretching out for more, yet seemed unsatisfied with their acquisitions. The sharpeners had the looks of camelions; they every minute changed their appearance, and fed on swarms of flies which fell as so many cullies amongst them. The bully seemed as a dunghill cock, he crested well, and bore his comb aloft; he was beaten almost by every one, yet still sung for triumph; and only the mean coward pricked up the ears of a hare to fly before him. Criticks were turned into cats, whose pleasure and grumbling go together. Fops were apes in embroidered jackets. Flatterers were curled spaniels, fawning and crouching. The crafty had the face of a fox, the slothful of an ass, the cruel of a wolf, the ill-bred of a bear, the leachers were goats, and the gluttons swine. Drunkenness was the only vice that did not change the face of its professors into that of another creature; but this I took to be far from a privilege, for these two reasons; because it sufficiently deforms them of itself, and because none of the lower ranks of beings is guilty of so foolish an intemperance.

I was taking a view of these representations of things, without any more order than is usual in a dream, or in the confusion of the world itself, I perceived a concern within me for what I saw; my eyes

eyes began to moisten, and as if the virtue of that water with which they were purified was lost for a time, by their being touched with that which arose from a passion, the clouds immediately began to gather again, and close from either hand upon the prospect. I then turned towards my guide, who addressed himself to me after this manner: you have seen the condition of mankind when it descends from its dignity; now therefore guard yourself from that degeneracy by a modest greatness of spirit on one side, and a conscious shame on the other. Endeavour also with a generosity of goodness to make your friends aware of it; let them know what defects you perceive are growing upon them; handle the matter as you see reason, either with the airs of severe or humerous affection; sometimes plainly describing the degeneracy in its full proper colours, or at other times letting them know that if they proceed as they have begun, you give them to such a-day, or so many months, to turn bears, wolves, or foxes, &c. Neither neglect your more remote acquaintance, where you see any worthy and susceptible of admonition; expose the beasts whose qualities you see them putting on, where you have no mind to engage with their persons. The possibility of their applying this is very obvious: the Egyptians saw it so clearly, that they made the pictures of animals explain their minds to one another instead of writing; and indeed it is hardly to be missed, since Æsop took them out of their mute condition, and taught them to speak for themselves with relation to the actions of mankind.



ALLEGORY XIV.

COMMON FAME.

THERE is a set of mankind, who are wholly employed in the ill-natured office of gathering up a collection of stories that lessen the reputation of others, and spreading them abroad with a certain air of satisfaction. Perhaps, indeed, an innocent and unmeaning curiosity, a desire of being informed concerning those we live with, or a willingness to profit by reflection upon the actions of others, may sometimes afford an excuse, or sometimes a defence, for inquisitiveness; but certainly it is beyond all excuse a transgression against humanity, to carry the matter further, to tear off the dressings, as I may say, from the wounds of a friend, and expose them to the air in cruel fits of diversion; and yet we have something more to be-moan, an outrage of an higher nature, which mankind is guilty of when they are not content to spread the stories of folly, frailty, and vice, but even enlarge them, or invent new ones, and blacken characters, that we may appear ridiculous or hateful to one another. From such practices as these it happens, that some feel a sorrow, and others are agitated with a spirit of revenge; that scandals or lies are told, because another has told such before; that resentments and quarrels arise, and injuries are given,

given, received, and multiplied, in a scene of vengeance.

All this I have often observed, with abundance of concern; and having a perfect desire to further the happiness of mankind, I lately set myself to consider the causes from whence such evils arise, and the remedies which may be applied. Whereupon I shut my eyes to prevent distraction from outward objects, and a while after shot away, upon an impulse of thought, into the world of ideas, where abstracted qualities become visible in such appearances as were agreeable to each of their natures.

That part of the country, where I happened to light, was the most noisy that I had ever known. The winds whistled, the leaves rustled, the brooks rumbled, the birds chattered, the tongues of men were heard, and the echo mingled something of every sound in its repetition, so that there was a strange confusion and uproar of sounds about me. At length, as the noise still encreased, I could discern a man habited like a herald (and, as I afterwards understood) called Novelty, that came forward, proclaiming a solemn day to be kept at the house of Common Fame. Immediately behind him advanced three nymphs, who had monstrous appearances. The first of these was Curiosity, habited like a virgin, and having an hundred ears upon her head to serve in her enquiries. The second of these was Talkativeness, a little better grown; she seemed to be like a young wife, and had an hundred tongues to spread her stories. The third was Censoriousness, habited like a widow, and surrounded with an hundred squinting eyes of a malignant influence, which so obliquely darted on all around, that it was impossible to say which of them had brought in the information she boasted of.

These, as I was informed, had been very instrumental in preserving and rearing Common Fame, when upon her birth-day she was shuffled into a croud, to escape the search which Truth might have made after her and her parents. Curiosity found her there, Talkativeness conveyed her away, and Censoriousness so nursed her up, that in a short time she grew to a prodigious size, and obtained an empire over the universe; wherefore the Power, in gratitude for these services, has since advanced them to her highest employments. The next that came forward in this procession was a light damsel, called Credulity, who carried behind them the lamp, the silver vessel with a spout, and other instruments proper for this solemn occasion. She had formerly seen these three together, and conjecturing from the number of their ears, tongues, and eyes, that they might be the proper Genii of Attention, Familiar Converse, and Ocular Demonstration, she from that time gave herself up to attend them. The last who followed were some who had closely muffled themselves in upper garments, so that I could not discern who they were; but just as the foremost of them was come up, I am glad, says she, calling me by my name, to meet you at this time, stay close by me, and take a strict observation of all that passes. Her voice was sweet and commanding, I thought I had somewhere heard it; and from her, as I went along, I learned the meaning of every thing which offered.

We now marched forward through the Rookery of Rumours, which flew thick and with a terrible din all around us. At length we arrived at the house of Common Fame, where a hecatomb of reputations was that day to fall for her pleasure. The house stood upon an eminence, having a thousand passages to it, and a thousand whispering holes for the

the conveyance of sound. The hall we entered was formed with the art of a music-chamber for the improvement of noises. Rest and Silence are banished the place. Stories of different natures wander in light flocks all about, sometimes truths and lies, or sometimes lies themselves, clashing against one another. In the middle stood a table painted after the manner of the remotest Asiatic countries, upon which the lamp, the silver vessel, and cups of a white earth, were planted in order. Then dried herbs were brought, collected for the solemnity in moon-shine, and water being put to them, there was a greenish liquor made, to which they added the flower of milk, and an extraction from the canes of America, for performing a libation to the infernal Powers of Mischief. After this, Curiosity, retiring to a withdrawing-room, brought forth the Victims, being to appearance a set of small waxen images, which she laid upon the table one after another. Immediately Talkativeness gave each of them the name of some one, whom for the time they were to represent; and Censoriousness stuck them all about with black pins, still pronouncing at every one she stuck, something to the prejudice of the persons represented. No sooner were these rites performed, and incantations uttered, but the sound of a speaking trumpet was heard in the air, by which they knew the Diety of the place was propitiated and assisting. Upon this the sky grew darker, a storm arose, and murmurs, sighs, groans, cries, and the words of grief or resentment were heard within it. Thus the three forcereesses discovered, that they, whose names they had given to the images, were already affected with what was done to them in effigy. The knowledge of this was received with the loudest laughter, and in many con-

gratulatory words they applauded one another's wit and power.

As matters were at this high point of disorder, the muffled lady, whom I attended on, being no longer able to endure such barbarous proceedings, threw off her upper garment of reserve, and appeared to be Truth. As soon as she had confessed herself present, the speaking-trumpet ceased to sound, the sky cleared up, the storm abated, the noises which were heard in it ended, the laughter of the company was over, and a serene light, till then unknown to the place, was diffused around it. At this the detected forcereffes endeavoured to escape in a cloud which I saw began to thicken about them, but it was soon dispersed, their charms being controuled and prevailed over by the superior Divinity. For my part, I was exceedingly glad to see it so, and began to consider what punishments she would inflict upon them. I fancied it would be proper to cut off Curiosity's ears, and fix them to the eaves of houses, to nail the tongues of Talkativeness to Indian tables, and to put out the eyes of Censoriousness with a flash of her light. In respect of Credulity I had indeed some little pity, and had I been judge, she might perhaps have escaped with a hearty reproof.

But I soon found that the discerning judge had other designs; she knew them for such as will not be destroyed intirely, while mankind is in being, and yet ought to have a brand and punishment affixed to them, that they may be avoided. Wherefore she took a seat for judgment, and had the criminals brought forward by Shame, ever blushing, and Trouble with a whip of many lashes, two phantoms who had dogged the procession in disguise, and waited till they had an authority from Truth to lay hands upon them. Immediately then she order-

ed Curiosity and Talkativeness to be fettered together, that the one should never suffer the other to rest, nor the other ever let her remain undiscovered. Light Credulity she linked to Shame at the Tormenter's own request, who was pleased to be thus secure that her prisoner should not escape; and this was done partly for her punishment, and partly for her amendment. Censoriousness was also in like manner begged by Trouble, and had her assigned for an eternal companion. After they were thus chained with one another, by the judge's order, she drove them from the presence to wander for ever through the world, with Novelty stalking before them.

The cause being now over, she retreated from sight within the splendor of her own glory, which leaving the house it had brightened, the sounds that were proper to the place began to be as loud and confused as when we entered, and their being no longer a clear distinguished appearance of any objects represented to me, I returned from the excursion I had made in fancy.

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ALLEGORY XV.

REASON AND FANCY.

Αἱ δ' ἐλπίδες ῥόσκῃσι φυγάδας, ὥς λόγος,
 Καλῶς βλέπῃσιν ὅμμασι, μέλλῃσι δέ

EURIP.

Exiles, the proverb says, subsist on hope.
 Delusive hope still points to distant good,
 To good that mocks approach.

THERE is no temper so generally indulged as hope: other passions operate by starts on particular occasions, or in certain parts of life; but hope begins with the first power of comparing our actual with our possible state, and attends us through every stage and period, always urging us forward to new acquisitions, and holding out some distant blessing to our view, promising us either relief from pain, or increase of happiness.

Hope is necessary in every condition. The miseries of poverty, of sickness, of captivity, would, without this comfort, be insupportable; nor does it appear that the happiest lot of terrestrial existence can set us above the want of this general blessing, or that life, when the gifts of nature and of fortune are accumulated upon it, would not still be wretched, were it not elevated and delighted by the expectation of some new possession, of some enjoyment yet behind, by which the wish shall be at last satisfied,

tisfied, and the heart filled up to its utmost extent.

Hope is, indeed, very fallacious, and promises what it seldom gives; but its promises are more valuable than the gifts of fortune, and it seldom frustrates us without assuring us of recompensing the delay by a greater bounty.

I was musing on this strange inclination which every man feels to deceive himself, and considering the advantages and dangers proceeding from this gay prospect of futurity, when, falling asleep, on a sudden I found myself placed in a garden, of which my sight could descry no limits. Every scene about me was gay and gladsome, light with sun-shine, and fragrant with perfumes; the ground was painted with all the variety of spring, and all the choir of nature was singing in the groves. When I had recovered from the first raptures, with which the confusion of pleasure had for a time entranced me, I began to take a particular and deliberate view of this delightful region. I then perceived that I had yet higher gratifications to expect, and that, at a small distance from me, there were brighter flowers, clearer fountains, and more lofty groves, where the birds, which I yet heard but faintly, were exerting all the power of melody. The trees about me were beautiful with verdure, and fragrant with blossoms; but I was tempted to leave them by the sight of ripe fruits, which seemed to hang only to be plucked. I therefore walked hastily forwards, but found, as I proceeded, that the colours of the field faded at my approach, the fruit fell before I reached it, the birds flew still singing before me, and though I pressed onward with great celerity, I was still in sight of pleasures of which I could not yet gain the possession, and which

seemed to mock my diligence, and to retire as I advanced.

Though I was confounded with so many alternations of joy and grief, I yet persisted to go forward, in hopes that these fugitive delights would in time be overtaken. At length I saw an innumerable multitude of every age and sex, who seemed all to partake of some general felicity; for every cheek was flushed with confidence, and every eye sparkled with eagerness; yet each appeared to have some particular and secret pleasure, and very few were willing to communicate their intentions, or extend their concern beyond themselves. Most of them seemed, by the rapidity of their motion, too busy to gratify the curiosity of a stranger, and therefore I was content for a while to gaze upon them, without interrupting them with troublesome enquiries. At last I observed one man worn with time, and unable to struggle in the croud; and, therefore, supposing him more at leisure, I began to accost him: but he turned from me with anger, and told me he must not be disturbed, for the great hour of projection was now come, when Mercury should lose his wings, and slavery should no longer dig the mine for gold.

I left him, and attempted another, whose softness of mein, and easy movement, gave me reason to hope for a more agreeable reception: but he told me, with a low bow, that nothing would make him more happy than an opportunity of serving me, which he could not now want, for a place which he had been twenty years soliciting would be soon vacant. From him I had recourse to the next, who was departing in haste to take possession of the estate of an uncle, who by the course of nature could not live long. He that followed was preparing to dive
for

for treasure in a new-invented bell; and another was on the point of discovering the longitude.

Being thus rejected wheresoever I applied myself for information, I began to imagine it best to desist from enquiry, and try what my own observation would discover: but seeing a young man, gay and thoughtless, I resolved upon one more experiment, and was informed that I was in the garden of Hope, the daughter of Desire, and that all those whom I saw thus tumultuously bustling round me, were incited by the promises of Hope, and hastening to seize the gifts which she held in her hand.

I turned my sight upward, and saw a goddess in the bloom of youth, sitting on a throne; around her lay all the gifts of fortune, and all the blessings of life were spread abroad to view; she had a perpetual gaiety of aspect, and every one imagined that her smile, which was impartial and general, was directed to himself, and triumphed in his own superiority to others, who had conceived the same confidence from the same mistake.

I then mounted an eminence from which I had a more extensive view of the whole place, and could with less perplexity consider the different conduct of the crowds that filled it. From this station I observed, that the entrance into the garden of Hope was by two gates, one of which was kept by Reason, and the other by Fancy. Reason was surly and scrupulous, and seldom turned the key without many interrogatories, and long hesitation; but Fancy was a kind and gentle portress, she held her gate wide open, and welcomed all equally to the district under her superintendency; so that the passage was crowded by all those who either feared the examination of Reason, or had been rejected by her.

From the gate of Reason there was a way to the throne of Hope, by a craggy, slippery, and winding path, called the Streight of Difficulty, which those who entered with the permission of the guard endeavoured to climb. But though they surveyed the way very chearfully before they began to rise, and marked out the several stages of their progress, they commonly found unexpected obstacles, and were obliged frequently to stop on the sudden, where they imagined the way plain and even. A thousand intricacies embarrassed them, a thousand slips threw them back, and a thousand pitfalls impeded their advance. So formidable were the dangers, and so frequent the miscarriages, that many returned from the first attempt, and many fainted in the midst of the way, and only a very small number were led up to the summit of Hope, by the hand of Fortitude. Of these few the greater part, when they had obtained the gift which Hope had promised them, regretted the labour which it cost, and felt in their success the regret of disappointment; the rest retired with their prize, and were led by Wisdom to the bowers of Content.

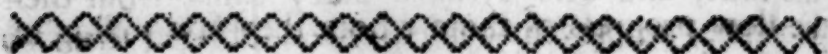
Turning then towards the gate of Fancy, I could find no way to the seat of Hope; but though she sat full in view, and held out her gifts with an air of invitation, which filled every heart with rapture, the mountain was, on that side, inaccessiblely steep, but so channelled and shaded, that none perceived the impossibility of ascending it, but each imagined himself to have discovered a way to which the rest were strangers. Many expedients were indeed tried by this industrious tribe, of whom some were making themselves wings, which others were contriving to actuate by the perpetual motion. But with all their labour, and all their artifices, they never rose above the ground, or quickly fell back,

nor ever approached the throne of Hope, but continued still to gaze at a distance, and laughed at the slow progress of those whom they saw tolling in the Streight of Difficulty.

Part of the favourites of Fancy, when they had entered the garden, without making, like the rest, an attempt to climb the mountain, turned immediately to the Vale of Idleness, a calm and undisturbed retirement, from whence they could always have Hope in prospect, and to which they pleased themselves with believing that she intended speedily to descend. These were indeed scorned by all the rest, and they seemed very little affected by contempt, advice, or reproof, but were resolved to expect at ease the favour of the goddess.

Among this gay race I was wandering, and found them ready to answer all questions, and willing to communicate their mirth: but in turning round I saw two dreadful monsters entering the vale, one of whom I knew to be Age, and the other Want. Sport and revelling were now at an end, and an universal shriek of affright and distress burst out and awaked me.

ALLE-



ALLEGORY XVI.

PROSPERITY AND ADVERSITY.

THE manner in which this allegory is written, and the moral it contains, will be a better recommendation of it than any compliment I can give the author. I shall therefore lay it before my readers without farther preface.

Prosperity and Adversity, the daughters of Providence, were sent to the house of a rich Phœnician merchant, named Velasco, whose residence was at Tyre, the capital city of that kingdom.

Prosperity, the eldest, was beautiful as the morning, and chearful as the spring; but Adversity was sorrowful and ill-favoured.

Velasco had two sons, Felix and Uranio. They were both bred to commerce, though liberally educated, and had lived together from their infancy in the strictest harmony and friendship. But Love, before whom all the affections of the soul are as the traces of a ship upon the ocean, which remain only for a moment, threatened in an evil hour to set them at variance; for both were become enamoured with the beauties of Prosperity. The nymph, like one of the daughters of men, gave encouragement to each by turns; but to avoid a particular declaration, she avowed a resolution never to marry, unless her sister, from whom she said it was impossible for her to be long separated, was married at the same time.

Velasco,

Velasco, who was no stranger to the passions of his sons, and who dreaded every thing from their violence, to prevent consequences, obliged them by his authority to decide their pretensions by lots; each previously engaging in a solemn oath to marry the nymph that should fall to his share. The lots were accordingly drawn; and Prosperity became the wife of Felix, and Adversity of Uranio.

Soon after the celebration of these nuptials Velasco died, having bequeathed to his eldest son Felix the house wherein he dwelt, together with the greatest part of his large fortune and effects.

The husband of Prosperity was so transported with the gay disposition and enchanting beauties of his bride, that he cloathed her in gold and silver, and adorned her with jewels of inestimable value. He built a palace for her in the woods; he turned rivers into his gardens, and beautified their banks with temples and pavilions. He entertained at his table the nobles of the land, delighting their ears with music, and their eyes with magnificence. But his kindred he beheld as strangers, and the companions of his youth passed by unregarded. His brother also became hateful in his sight, and in process of time he commanded the doors of his house to be shut against him.

But as the stream flows from its channel and loses itself among the vallies, unless confined by banks, so also will the current of fortune be dissipated, unless bounded by œconomy. In a few years the estate of Felix was wasted by extravagance, his merchandize failed him by neglect, and his effects were seized by the merciless hands of creditors. He applied himself for support to the nobles and great men whom he had feasted and made presents to, but his voice was as the voice of a stranger, and they remembered not his face. The
friends

friends whom he had neglected derided him in their turn, his wife also insulted him, and turned her back upon him and fled. Yet was his heart so bewitched with her sorceries, that he pursued her with entreaties, till by her haste to abandon him, her mask fell off, and discovered to him a face withered, and as deformed as before it had appeared youthful and engaging.

What became of him afterwards tradition does not relate with certainty. It is believed that he fled into Egypt, and lived precariously on the scanty benevolence of a few friends, who had not totally deserted him, and that he died in a short time, wretched and an exile.

Let us now return to Uranio, who, as we have already observed, had been driven out of doors by his brother Felix. Adversity, though hateful to his heart, and a spectre to his eyes, was the constant attendant upon his steps: and to aggravate his sorrow, he received certain intelligence that his richest vessel was taken by a Sardinian pirate; that another was lost upon the Lybian Syrtes, and, to compleat all, that the banker with whom the greatest part of his ready money was entrusted, had deserted his creditors and retired into Sicily. Collecting therefore the small remains of his fortune, he bid adieu to Tyre, and, led by Adversity through unfrequented roads and forests overgrown with thickets, he came at last to a small village at the foot of a mountain. Here they took up their abode for some time; and Adversity, in return for all the anxiety he had suffered, softening the severity of her looks, administered to him the most faithful counsel, weaning his heart from the immoderate love of earthly things, and teaching him to revere the gods, and to place his whole trust and happiness in their government and protection. She humanized

nized his soul, made him modest and humble, taught him to compassionate the distresses of his fellow-creatures, and inclined him to relieve them.

“ I am sent (said she) by the gods to those alone
“ whom they love : for I not only train them up
“ by my severe discipline to future glory, but also
“ prepare them to receive with a greater relish all
“ such moderate enjoyments as are not inconsistent
“ with this probationary state. As the spider, when
“ assailed, seeks shelter in its inmost web, so the
“ mind which I afflict, contracts its wandering
“ thoughts, and flies for happiness to itself. It
“ was I who raised the characters of Cato, Socra-
“ tes, and Timoleon to so divine a height, and set
“ them up as guides and examples to every future
“ age. Prosperity, my smiling, but treacherous
“ sister, too frequently delivers those whom she has
“ seduced, to be scourged by her cruel followers,
“ Anguish and Despair : while Adversity never fails
“ to lead those who will be instructed by her, to
“ the blissful habitations of Tranquillity and Con-
“ tent.”

Uranio listened to her words with great attention ; and as he looked earnestly on her face, the deformity of it seemed insensibly to decrease. By gentle degrees his aversion to her abated ; and at last, he gave himself wholly up to her counsel and direction. She would often repeat to him the wise maxim of the philosopher, “ That those who want
“ the fewest things, approach nearest to the gods,
“ who want nothing.” She admonished him to turn his eyes to the many thousands beneath him, instead of gazing on the few who live in pomp and splendor ; and in his addresses to the gods, instead of asking for riches and popularity, to pray for a virtuous mind, a quiet state, an unblameable life, and a death full of good hopes.

Finding

Finding him to be every day more and more composed and resigned, though neither enamoured of her face, nor delighted with her society, she at last addressed him in the following manner.

“ As gold is purged and refined from dross by
 “ fire, so is Adversity sent by Providence to try
 “ and improve the virtue of mortals. The end
 “ obtained, my task is finished ; and I now leave
 “ you, to go and give an account of my charge.
 “ Your brother, whose lot was Prosperity, and
 “ whose condition you so much envied, after hav-
 “ ing experienced the error of his choice, is at last
 “ released by death from the most wretched of lives.
 “ Happy has it been for Uranio, that his lot was
 “ Adversity, whom if he remembers as he ought,
 “ his life will be honourable, and his death
 “ happy.”

As she pronounced these words, she vanished from his sight. But though her features at that moment, instead of inspiring their usual horror, seemed to display a kind of languishing beauty, yet as Uranio, in spite of his utmost efforts, could never prevail upon himself to love her, he neither regretted her departure, nor wished for her return. But though he rejoiced in her absence, he treasured up her counsels in his heart, and grew happy by the practice of them.

He afterwards betook himself again to merchandize ; and having in a short time acquired a competency sufficient for the real enjoyments of life, he retreated to a little farm, which he had bought for that purpose, and where he determined to continue the remainder of his days. Here he employed his time in planting, gardening, and husbandry, in quelling all disorderly passions, and in forming his mind by the lessons of Adversity. He took great delight in a little cell or hermitage in his garden,
 which

which stood under a tuft of trees, encompassed with eglantine and honey-suckles. Adjoining to it was a cold bath, formed by a spring issuing from a rock, and over the door was written in large characters the following inscription :

*Beneath this moss-grown roof, within this cell,
TRUTH, LIBERTY, CONTENT, and VIRTUE
dwell.*

*Say, you who dare this happy place disdain,
What PALACE can display so fair a train?*

He lived to a good old age; and died honoured and lamented.



A L L E G O R Y XVII.

T E M P L E O F H O N O U R.

*Ploravere suis non respondere favorem,
Quasitum meritis.*——

Each inly murr'ring at the unequal mead,
Repines that merit should reward exceed.

PERHAPS there is not any word in the language less understood than Honour, and but few that might not have been equally mistaken without producing equal mischief.

Honour is both a motive and an end; as a principle of action it differs from virtue only in degree, and, therefore, necessarily includes it, as generosity includes

includes justice : and, as a reward, it can be deserved only by those actions which no other principle can produce. To say of another that he is a Man of Honour, is at once to attribute the principle and to confer the reward ; but, in the common acceptation of the word, Honour, as a principle, does not include virtue ; and therefore, as a reward, is frequently bestowed on vice. Such, indeed, is the blindness and vassalage of human reason, that men are discouraged from virtue by the fear of shame, and incited to vice by the hope of honour.

Honour, indeed, is always claimed in specious terms, but the facts upon which the claim is founded are often flagitiously wicked. Lothario arrogates the character of a Man of Honour, for having defended a lady, who had put herself under his protection, from insult, at the risque of his life. And Aleator, for fulfilling an engagement, to which the law would not have obliged him, at the expence of liberty. But the champion of the lady had first seduced her to adultery, and, to preserve her from the resentment of her husband, had killed him in a duel ; and the martyr to his promise had paid a sum, which should have discharged the bill of a necessitous tradesman, to a gamester of quality who had given him credit at cards.

Such, in the common opinion, are men of honour ; and he who in certain circumstances should abstain from murder, perfidy, or ingratitude, would be avoided, as reflecting infamy upon his company.

In these speculations I exhausted my waking powers a few nights ago, and at length, sinking into slumber, I was immediately transported into the regions of Fancy.

As I was sitting pensive and alone at the foot of a hill, a man, whose appearance was extremely venerable,

nerable, advanced towards me with great speed; and, beckoning me to follow him, began hastily to climb the hill. My mind suddenly suggested, that this was the Genius of Instruction: I, therefore, instantly rose up, and obeyed the silent intimation of his will; but not being able to ascend with equal rapidity, he caught hold of my hand, "Linger not," said he, "least the hour of illumination be at an end." We now ascended together, and when we had gained the summit he stood still. "Survey the prospect," said he, "and tell me what thou seest." "To the right," replied I, "is a long valley, and on the left a boundless plain: at the end of the valley is a mountain that reaches to the clouds; and on the summit a brightness which I cannot yet steadfastly behold." "In that valley," said he, "the disciples of Virtue press forward, and the votaries of Vice wander on the plain. In the path of Virtue are many asperities; the foot is sometimes wounded by thorns, and sometimes bruised against a stone, but the sky over it is always serene, the traveller is refreshed by the breezes of health, and invigorated by the ray of cheerfulness. The plain is adorned with flowers, which gratify the sense with fragrance and beauty; but the beauty is transient, and the fragrance hurtful: the ground is soft and level; and the paths are so various, that the turf is no where worn away: but above is perpetual gloom, the sun is not seen, nor the breeze felt; the air stagnates, and pestilential vapours diffuse drowsiness, lassitude, and anxiety. At the foot of the mountain are the bowers of Peace, and on the summit is the Temple of Honour.

"But all the disciples of Virtue do not ascend the mountain; her path, indeed, is continued
"beyond

“ beyond the Bowers, and the last stage is the
 “ ascent of the precipice : to climb is the volun-
 “ tary labour of the vigorous and the bold ; to
 “ desist is the irreproachable repose of the timid
 “ and the weary. To those, however, who have
 “ surmounted the difficulties of the way, the gates
 “ of the Temple have not always been opened ; nor
 “ against those by whom it has never been trodden,
 “ have they always been shut. The declivity of
 “ the mountain on the other side is gradual and
 “ easy ; and, by the appointment of Fate, the en-
 “ trance of the Temple of Honour has been always
 “ kept by Opinion. Opinion, indeed, ought to
 “ have acted under the influence of Truth, but
 “ was soon perverted by Prejudice and Custom :
 “ she admitted many who ascended the mountain
 “ without labour from the plain, and rejected some
 “ who had toiled up the precipice in the path of
 “ Virtue. These, however, were not clamorous
 “ for admittance, but either repined in silence, or
 “ exulted, with honest pride, in the consciousness
 “ of their own dignity ; turned from Opinion with
 “ contempt and disdain, and smiled upon the
 “ world which they had left beneath them, the
 “ witness of that labour of which they had been
 “ refused the reward.

“ But the croud within the Temple became dis-
 “ contented and tumultuous : the disciples of Vir-
 “ tue, jealous of an eminence which they had ob-
 “ tained by the utmost efforts of human power,
 “ made some attempts to expel those who had
 “ strolled negligently up the slope, and been ad-
 “ mitted by Opinion to pollute the Temple and
 “ disgrace the assembly. Those whose right was
 “ disputed were, however, all ready to decide the
 “ controversy by the sword ; and as they dreaded
 “ scarce any imputation but cowardice, they treated
 “ those

“ those with great insolence who declined this decision, and yet would not admit their claim.

“ This confusion and uproar was beheld by the goddesses with indignation and regret: she flew to the throne of Jupiter, and casting herself at his feet, “ Great ruler of the world,” said she, “ if I have erected a Temple to fulfill the purposes of thy wisdom and thy love, to allure mortals up the steep of Virtue, and animate them to communicate happiness at the expence of life, let it not be perverted to render vice presumptuous, nor possessed by those who dare to perish in the violation of thy laws, and the diffusion of calamity.” Jupiter graciously touched the goddesses with his sceptre, and replied, “ that the appointment of Fate he could not reverse; that admission to her Temple must still depend upon Opinion, but that he would depute Reason to examine her conduct, and, if possible, put her again under the influence of Truth.”

“ Reason, therefore, in obedience to the command of Jupiter, descended upon the Mountain of Honour, and entered the Temple. At the first appearance of Reason contention was suspended, and the whole assembly became silent with expectation; but the moment she revealed her commission the tumult was renewed with yet greater violence. All were equally confident that Reason would establish the determination of Opinion in their favour; and he that spoke loudest, hoped to be first heard. Reason knew that those only had a right to enter the Temple, who ascended by the Path of Virtue; to determine, therefore, who should be expelled or received, nothing more seemed necessary, than to discover by which avenue they had access; but

“ Reason

“ Reason herself found this discovery, however
“ easy in speculation, very difficult in effect.

“ The most flagitious affirmed, that if they had
“ not walked the whole length of the valley, they
“ came into it at the foot of the mountain; and
“ that at least the path by which they had ascended
“ it, was the Path of Virtue. This was eagerly
“ contradicted by others; and, to prevent the tedi-
“ ous labour of deducing truth from a great va-
“ riety of circumstances, Opinion was called to
“ decide the question.

“ But it soon appeared, that Opinion scarce
“ knew one path from the other; and that she
“ neither determined to admit or refuse upon cer-
“ tain principles, or with discriminating knowledge.
“ Reason, however, still continued to examine
“ her; and that she might judge of the credibility
“ of her evidence by the account she would give of
“ a known character, asked her, which side of the
“ mountain was ascended by the Macedonian who
“ deluged the world with blood? she answered,
“ without hesitation, the side of Virtue; that she
“ knew she was not mistaken, because she saw him
“ in the path at a great distance, and remarked
“ that no man had ever ascended with such impe-
“ tuous speed.” As Reason knew this account to
“ be false, she ordered Opinion to be dismissed,
“ and proceeded to a more particular examination
“ of the parties themselves.

“ Reason found the accounts of many to be in
“ the highest degree extravagant and absurd: some
“ as a proof of their having climbed the path of
“ Virtue, described prospects that appeared from
“ the opposite side of the mountain; and others
“ affirmed, that the path was smooth and level,
“ and that many had walked it without stumbling
“ when

“ when they were scarce awake ; and others when
“ they were intoxicated with wine.

“ Upon the foreheads of all these Reason im-
“ pressed a mark of Reprobation : and as she could
“ not expel them without the concurrence of Opi-
“ nion, she delivered them over to Time, to whom
“ she knew Opinion had always paid great defe-
“ rence, and who had generally been a friend to
“ Truth.

“ Time was commanded to use his influence to
“ procure their expulsion, and to persuade Opinion
“ to regulate her determinations by the judgment
“ of Truth. Justice also decreed, that if she per-
“ sisted to execute her office with negligence and
“ caprice, under the influence of Prejudice, and in
“ concurrence with the absurdities of Custom, she
“ should be given up to Ridicule, a remorseless
“ being, who rejoices in the anguish which he
“ inflicts : by him alone Opinion can be punished ;
“ at the sound of his scourge she trembles with
“ apprehension, and whenever it has been applied
“ by the direction of Justice, Opinion has always
“ become obedient to Truth.

“ Time,” continued my instructor, “ still labours
“ to fulfill the command of Reason ; but though it
“ has procured many to be expelled, who had been
“ admitted, yet he has gained admission for but
“ few who now had been rejected ; and Opinion
“ still continues negligent and perverse ; for as she
“ has often felt the scourge of Ridicule when it
“ has not been deserved, the dread of it has no
“ otherwise influenced her conduct, than by throw-
“ ing her into such confusion, that the purposes of
“ Reason are sometimes involuntarily defeated.”

“ How then,” said I, “ shall Honour distin-
“ guish those whom she wishes to reward ?” “ They
“ shall be distinguished,” replied the visionary sage,

“ in the regions of immortality ; to which they
 “ will at length be conducted by Time, who will
 “ not suffer them to be finally disappointed.”

While I was listening to this reply, with my eyes fixed stedfastly upon the temple, it suddenly disappeared : the black clouds that hovered over the plains of Vice burst in thunder, the hill on which I stood began to sink under me, and the start of sudden terror as I descended awaked me.



ALLEGORY XVIII.

FELICIA AND BONARIO.

IF we are to believe, universally, that virtue leads directly to happiness, and vice to punishment in this world, I am afraid we shall form very erroneous opinions of the people we converse with ; as every melancholy face will appear to be produced by a bad heart, and every chearful face by a good one. But it will be no discouragement to virtue to say, that the reverse of this is much oftener the case ; nay, so obstinate am I in this opinion, that I seldom see a countenance of sincere and settled grief, without concluding it to be the effect of some eminent degree of virtue.

If sickness and bodily pain were, indeed, all the misfortunes incident to our natures, it might be said, with some colour of truth, that virtue was generally its own immediate reward ; as every one will allow, that temperance and abstemiousness
 lead

lead more directly to health and ease than riot and debauchery. But while we have affections that steal us from our own happiness, to involve us in the misery of those about us, they who have the best hearts, will be oftenest made uneasy.

The good man considers the whole human race as his own family ; and as such a person, in a world like this, is liable to more disappointments than one who has only himself to care for, his troubles and mortifications will assuredly be greater.

The friends of virtue should therefore be cautious of promising what they are not sure will be performed ; lest, by a failure in the end, they bring discredit upon the means. It will be always sufficient to say of virtue, that its reward is certain, while it can be said of that reward, that it is happiness eternal.

The following allegory, which is a literal translation from the same old-Spanish author from whom the story of Gonzales de Castro in my first paper was taken, supposes the good man to be unhappy upon earth, only because his goodness is imperfect. I insert it here (though not exactly applicable to my subject) as the most instructive entertainment I am able to give my readers at this season.

If the ladies should happen to conceive any dislike to some little severities in it, they are desired to take notice that the author was a Spaniard, and that he wrote at a time, when it appears by the concurrent testimony of all the historians, that the sex was not absolutely without fault.

Jupiter, when he made man, brought with him from heaven a nymph called Felicia, or Happiness, to be his companion. The better to engage them to each other, he furnished man with those passions and affections which were to feed the mind with perpetual wishes, with a guide called Reason to restrain

their violence ; and to the nymph he gave immortal beauty, together with a certain degree of coyness, which is always sure to engage pursuit and endear possession.

But as if some other power had a malicious design to set this pair at variance, notwithstanding the seeming desire of Jupiter to unite them, Felicia became insensible to every thing but virtue, while the passions of man generally hurried him in a pursuit of her by the means of vice. With this difference in their natures it was impossible for them to agree ; and in a short time they became almost strangers to each other. Reason would have gone over to the side of Felicia, but some particular passion always opposed him ; for, what was almost incredible, though Reason was a sufficient match for the whole body of passions united, he was sure to be subdued, if singly encountered.

Jupiter laughed at the folly of man, and gave him woman. But as her frame was too delicately composed to endure the perpetual strife of Reason and the Passions, he confined the former to man, and gave up woman to the government of the latter without controul.

Felicia, upon this new creation, grew again acquainted with man. She made him a visit of a month, and at his entreaty would have settled with him for ever, if the jealousy of woman had not driven her from his roof.

From this time the nymph has led a wandering life, without any settled habitation. As the world grew peopled, she paid her visits to every corner of it ; but though millions pretended to love her, not a single mortal had constancy to deserve her. Ceremony drove her from court, Avarice from the city, and Want from the cottage. Her delight, however, was

was in the last of these places, and there it was that she was most frequently to be found.

Jupiter saw with pity the wanderings of Felicia, and in a fortunate hour caused a mortal to be born, whose name was Bonario, or Goodness. He endowed him with all the graces of mind and body; and at an age when the soul becomes sensible of desires, he breathed into him a passion for the beautiful Felicia. Bonario had frequently seen her in his early visits to Wisdom and Devotion; but as lightness of belief and an over-fondness of mankind were failings inseparable to him, he often suffered himself to be led astray from Felicia, till Reflection, the common friend of both, would set him right, and reconduct him to her company.

Though Felicia was a virgin of some thousand years old, her coyness was rather found to increase than to diminish. This, perhaps, to mortal old maids may be matter of wonder; but the true reason was, that the beauty of Felicia was incapable of decay. From hence it was, that the fickleness of Bonario made her less easy of access. Yet such was her frailty, that he continually suffered himself to be enticed from her, till at last she totally withdrew herself. Reflection came only to upbraid him. Her words, however, were of service, as by shewing him how he had lost Felicia, they gave him hopes that a contrary behaviour might, in time, regain her.

The loss of happiness instructs us how to value it. And now it was that Bonario began in earnest to love Felicia, and to devote his whole time to a pursuit of her. He inquired for her among the Great, but they knew her not. He bribed the Poor for intelligence, but they were strangers to her. He sought her of Knowledge, but she was ignorant of her; of Pleasure, but she misled him. Tem-

perance knew only the path she had taken ; Virtue had seen her upon the way ; but Religion assured him of her retreat, and sent Constancy to conduct him to her.

It was in a village far from town, that Bonario again saw his Felicia ; and here he was in hopes of possessing her for ever. The coyness with which she treated him in his days of folly, time, and the amendment it had wrought in him, began to soften. He passed whole days in her society, and was rarely denied access to her, but when Passion had misguided him.

Felicia lived in this retreat, with the daughter of a simple villager, called Innocence. To this amiable rustic did Bonario apply for intercession, upon every new offence against Felicia ; but too impatient to delay, and out of humour with his advocate, he renewed his acquaintance with a court lady, called Vice, who was there upon a visit, and engaged her to solicit for him. This behaviour so enraged Felicia, that she again withdrew herself ; and in the warmth of her resentment, sent up a petition to Jupiter, to be recalled to heaven.

Jupiter, upon this petition, called a council of the gods ; in which it was decreed, that while Bonario continued upon earth, Felicia should not totally depart from it ; but as the nature of Bonario was fickle and imperfect, his admission to her society should be only occasional and transient. That their nuptials should be deferred till the nature of Bonario should be changed by death, and that afterwards they should be inseparably united in the regions of immortality.



ALLEGORY XIX.

ORIGIN OF CUNNING.

Inviduâ seculi non invenere tyranni

Majus tormentum———

HOR.

Nor could Sicilia's tyrants ever find

A greater torment than an envious mind. FRANCIS.

SOON after the expiration of that golden age, in which perpetual and spontaneous plenty precluded all temptation to violence and fraud, Apollo, the God of Wisdom, of Eloquence, and Music, became enamoured of one of the nymphs who graced the train of Diana. The nymph, whose name time has not preserved with her story, was at first inflexible; but the suit which her chastity refused, her vanity still continued to permit: and thus, though, Wisdom, Eloquence, and Music were ineffectual, yet Perseverance prevailed. The pride of virtue was imperceptibly softened, and the sense of guilt had been so often lost in the anticipation of delight, that it did not always return: to this delight there remained no obstacle but the fear of shame, as desire perpetually increased, which was at last surmounted.

Apollo perceived and pursued his advantage; and the nymph silently consented to an assignation; the place was a grotto far sequestered from the path of the traveller, and the time was midnight.

H 4

When

When nature no longer lavished her bounty upon Idleness, and the fruits of the earth were bestowed only upon labour; when the harvest and vintage ceased to be common, and the bounds of property were set up; many vices under human forms became inhabitants of the earth, and associated with mankind. Of some the external appearance was pleasing, and their qualities were not immediately discovered. Among these vices was Envy. Envy, indeed, was never lovely; but she was then young, nor was the malignity of her mind yet expressed in her person.

As Apollo was enamoured of the nymph, Envy was enamoured of Apollo: she watched his descent, therefore, with all the impatience of desire; and though she knew her own passion to be hopeless, yet the discovery of his addresses to another distracted her with jealousy: she was always busied to procure intelligence which could only increase her torment; and was perpetually contemplating the happiness which she despaired to enjoy.

It happened that the assignation of the lovers was overheard by Echo, and by Echo repeated to Envy. This intelligence roused her to a yet keener sensibility of misery: to intercept the happiness of a rival, was the first object of her wish; and the next moment she conceived a design of securing that happiness to herself. To effect both these purposes a thousand projects had been contrived, examined, and rejected; her mind was more violently agitated in proportion as the time drew more near; and after all the toil of thinking had ended in despair, an expedient suddenly started into her mind, which she perceived at once to be simple and easy; she wondered how it had been before overlooked, and resolved immediately to put it in execution.

It was within an hour of midnight when the nymph took her way to the grotto. She was now pale

pale with remorse, and now flushed with shame; she hesitated; her bosom again beat with anticipated delight; she trembled, and went forward. Envy perceived her at a distance, and cast round her a thick cloud, which scarce the beams of Phœbus himself could have dissipated. The nymph looked round for the grotto, but suddenly perceived herself to be involved in impenetrable darkness; she could discover neither the sky above her, nor the ground on which she stood: she stopp'd short, terrified and astonished; desire was chilled in her veins, and she shuddered at the temerity of her purpose.

In this dreadful moment she had no hope of deliverance, but from the power whose laws she was about to violate; and she, therefore, address'd this prayer to Diana: "Chaste queen of irreproachable
"delight! who, though my mind had renounced
"thy influence, hast yet by this omen preserved me
"from corporal dishonour; O! guide me in safety
"through the terrors of this guilty night; let me
"once more be permitted to pursue the chase at
"thy side, and to mingle with the happy virgins,
"whom Cheerfulness, the daughter of Innocence,
"assembles at thy power!" As she uttered this prayer, she hastily turned about; and the moment she made an effort to go back, her prayer was granted; the gloom which surrounded her was dissipated; and she again perceived the mild radiance of her queen tremble upon the foilage of the trees, and chequer the path before her with a silver light. She now sprung forward; impelled by that joy which her deliverance had inspired: her speed was no longer restrained by the timidity of guilt; the solitary way was repass'd in a moment; and her desire to return had been so ardent that she could believe it to be accomplished.

In the mean time Envy had entered the grotto, and was expecting Apollo; she heard him approach with a tumult of passions, in which pain was predominant; and she received him with silence and confusion, which otherwise she would have found it difficult to feign.

When the momentary transport which she had thus obtained was at an end, she perceived that it had been too dearly purchased with safety: she reflected upon her situation with terror; and wished, too late, that the nymph, whose pleasure she had interrupted, had received it in her stead, as it would have been more than counterbalanced by a small proportion of her pain: her pain was not, however, produced by regretting the loss of innocence, but by anticipating the punishment of guilt.

Apollo, who knew not how wretched and malignant a being he had clasped to his bosom, whispered a thousand tender sentiments, and urged her to reply. Envy was still silent; but knowing that she could not in these circumstances continue long undetected, she suddenly collected all her forces, and sprung from him, hoping to have escaped unknown in the darkness of the night: but just as she reached the entrance of the grotto, he again caught her in his arms. Envy shrieked in the anguish of despair, and the god himself started back with astonishment: he would not, however, quit his hold of the fugitive; and Diana, that she might not lose an opportunity to punish incontinence, darted her rays directly upon the place. Apollo discovered the features of Envy, and turned from her with abhorrence. After a moment's recollection, looking again sternly upon her, "Loathed and detested as thou art," said he, "I cannot destroy thee, for thou art immortal as the felicity of heaven; and I wish not to destroy thee, for immortality is thy
"curse.

“curse. But may my arms again embrace thee, and
“may thy bosom be again pressed to mine, if thy
“power thus to prophane the delights of love end
“not this moment for ever! henceforth thy face
“shall be deformed with the characteristics of want
“and age, and snakes, instead of hair, shall be the
“covering of thy head; thy breasts shall be length-
“ened to thy waist, and thy skin shall be suffused
“with gall.” While he was yet speaking, the
freshness of youth faded from her cheeks; her
eyes sunk inward; her tresses, that flowed in loose
ringlets upon her shoulders, were suddenly con-
tracted, and wreathing themselves in various con-
tortions, a brood of serpents hissed round her head;
her flesh became flaccid, her skin appeared shrivelled
and yellow, and her whole form expressed at once
malignity and wretchedness.

Thus changed, she fled from the presence of
Apollo; but she carried with her not a memorial of
her crime only, but of that pleasure which her
punishment had rendered it impossible to repeat.
A child, which she regarded as at once her glory
and her shame, was at length born, and afterwards
known among mankind by the name of Cunning.

In Cunning, the qualities both of the father and
the mother, as far as they are compatible, were
united. As the progeny of Envy, he regards what-
ever is amiable and good with malignity; the end
that he proposes, therefore, is always the gratifica-
tion of vice: but he inherits so much of his father's
wisdom, that he frequently pursues that end by the
most effectual means.

All, therefore, whom Wisdom would disdain to
counsel, apply to Cunning. But of the votaries to
Cunning, even those who succeed are disappointed:
they do, indeed, frequently obtain the immediate

object of their wish ; but they are still restless and unsatisfied ; as the statesman, after he has gratified his ambition, still sighs in vain for felicity.

A L L E G O R Y XX.

L I B E R T Y.

*Nunquam libertas gratior extat
Quam sub rege pio.*————

Never does liberty appear more amiable than under
The government of a pious and good prince.

I WAS walking two or three days ago in a very pleasing retirement, and amusing myself with the reading of that ancient and beautiful allegory called “The Tablature of Cebes*.” I was at last so tired with my walk, that I sat down to rest myself upon a bench that stood in the midst of an agreeable shade. The music of the birds that filled all the trees about me, lulled me asleep before I was aware of it ; which was followed by a dream, that I impute in some measure to the foregoing author, who had made an impression upon my imagination, and put me into his own way of thinking.

I fancied myself among the Alps, and, as it is natural in a dream, seemed every moment to bound from one summit to another, until at last ; after having made this airy progress over the tops
of

* See Allegory 1st.

of several mountains, I arrived at the very centre of those broken rocks and precipices. I here, methought, saw a prodigious circuit of hills, that reached above the clouds, and encompassed a large space of ground, which I had a great curiosity to look into. I thereupon continued my former way of travelling through a great variety of winter scenes, until I had gained the top of these white mountains, which seemed another Alps of snow. I looked down from hence into a spacious plain, which was surrounded on all sides by this mound of hills, and which presented me with the most agreeable prospect I had ever seen. There was a greater variety of colours in the embroidery of the meadows, a more lively green in the leaves and grass, a brighter crystal in the streams, than what I ever met with in any other region. The light itself had something more shining and glorious in it than that of which the day is made in other places. I was wonderfully astonished at the discovery of such a paradise, amidst the wildness of those cold, hoary landships which lay about it; but found at length that this happy region was inhabited by the Goddess of Liberty, whose presence softened the regions of the climate, enriched the barrenness of the soil, and more than supplied the absence of the sun. The place was covered with a wonderful profusion of flowers, that without being disposed into regular borders and parterres, grew promiscuously, and had a greater beauty in their natural luxuriance and disorder than they could have received from the checks and restraints of art. There was a river that rose out of the south side of the mountain, from whence it passes under a long range of rocks, and at length rises in that part of the Alps where the inhabitants think it the first source of the Rhône. This river, after having made its progress

progress through those free nations, stagnates in a huge lake at the leaving of them; and no sooner enters into the regions of slavery, but runs through them with an incredible rapidity, and takes its shortest way to the sea.

I descended into the happy fields that lay beneath me, and in the midst of them beheld the goddess sitting upon a throne. She had nothing to inclose her but the bounds of her own dominions, and nothing over her head but the heavens. Every glance of her eye cast a track of light where it fell, that revived the spring, and made all things smile about her. My heart grew chearful at the sight of her; and as she looked upon me, I found a certain confidence growing in me, and such an inward resolution as I never felt before that time.

On the left hand of the goddess was the Genius of Monarchy. She was clothed in the whitest ermine, and wore a crown of the purest gold upon her head. In her hand she held a sceptre like that which is borne by the British monarchs. A couple of tame lions lay crouching at her feet: her countenance had in it a very great majesty, without any mixture of terror: her voice was like the voice of an angel, filled with so much sweetness, and accompanied with such an air of condescension, as tempered the awfulness of her appearance, and equally inspired love and veneration into the hearts of all that beheld her.

In the train of the Goddess of Liberty were the several arts and sciences, who all of them flourished underneath her eye. One of them in particular made a greater figure than any of the rest, who held a thunder-bolt in her hand, which had the power of melting, piercing, or breaking every thing that stood in its way. The name of this goddess was Eloquence.

There

There were two other dependent goddesses, who made a very conspicuous figure in this blissful region. The first of them was seated on a hill, that had every plant growing out of it which the soil was in its own nature capable of producing. The other was seated in a little island, that was covered with groves of spices, olives, and orange-trees, and in a word with products of every foreign clime. The name of the first was Plenty, of the second Commerce. The first leaned her right arm upon a plough, and under her left held a huge horn, out of which she poured a whole autumn of fruits. The other wore a rostral crown upon her head, and kept her eyes fixed upon a compass.

I was wonderfully pleased in ranging through this delightful place, and the more so, because it was not encumbered with fences and inclosures; until at length methought I sprung from the ground, and pitched upon the top of a hill, that presented several objects to my sight which I had not before taken notice of. The winds that passed over this flowery plain, and through the tops of the trees, which were full of blossoms, blew upon me in such a continued breeze of sweets, that I was wonderfully charmed with my situation. I here saw all the inner declivities of that great circuit of mountains, whose out-side was covered with snow, overgrown with huge forests of fir-trees, which indeed are very frequently found in other parts of the Alps. These trees were inhabited by storks, that came hither in great flights from very distant quarters of the world. Methought I was pleased in my dream to see what became of these birds, when, leaving the places to which they make an annual visit, they rise in great flocks so high until they are out of sight, and for that reason have been thought by some modern philosophers to take a flight to the moon; but my
eyes

eyes were soon diverted from this prospect, when I observed two great gaps that led through this circuit of mountains, where guards and watches were posted day and night. Upon examination, I found that there were two formidable enemies encamped before each of the avenues, who kept the place in a perpetual alarm, and watched all opportunities of invading it.

Tyranny was at the head of one of these armies, dressed in an eastern habit, and grasping in her hand an iron sceptre. Behind her was Barbarity, with the garb and complexion of an Ethiopian; Ignorance, with a turban upon her head; and Persecution holding up a bloody flag, embroidered with flower-de-luces. These were followed by Oppression, Poverty, Famine, Torture, and a dreadful train of appearances, that made me tremble to behold them. Among the baggage of this army I could discover racks, wheels, chains, and gibbets, with all the instruments art could invent to make human nature miserable.

Before the other avenue I saw Licentiousness, dressed in a garment not unlike the Polish cassock, and leading up a whole army of monsters, such as Clamour, with a hoarse voice and an hundred tongues; Confusion, with a mishapen body, and a thousand heads; Impudence, with a forehead of brass; and Rapine, with hands of iron. The tumult, noise, and uproar in this quarter were so very great, that they disturbed my imagination more than is consistent with sleep, and by that means awaked me.



A L L E G O R Y · XXI.

E R R O R A N D O P I N I O N.

Decipimur specie recli.——

HOR.

Deluded by a seeming excellence.

ROSCOMMON.

OUR defects and follies are too often unknown to us; nay, they are so far from being known to us, that they pass for demonstrations of our worth. This makes us easy in the midst of them, fond to shew them, fond to improve in them, and to be esteemed for them. Thence it is that a thousand unaccountable conceits, gay inventions, and extravagant actions must afford us pleasures, and display us to others in the colours which we ourselves take a fancy to glory in: and indeed there is something so amusing for the time in this state of vanity and ill-grounded satisfaction, that even the wiser world has chosen an exalted word to describe its enchantments, and called it the Paradise of Fools.

Perhaps the latter part of this reflection may seem a false thought to some, and bear another turn than what I have given; but it is at present none of my business to look after it, who am going to confess that I have been lately amongst them in a vision.

Methought I was transported to a hill, green, flowery, and of an easy ascent. Upon the broad
top

top of it resided squint-eyed Error, and popular Opinion with many heads; two that dealt in forcery, and were famous for bewitching people with the love of themselves. To these repaired a multitude from every side, by two different paths which lead towards each of them. Some who had the most assuming air went directly of themselves to Error, without expecting a conductor; others of a softer nature went first to popular Opinion, from whence, as she influenced and engaged them with their own praises, she delivered them over to his government.

When we had ascended to an open part of the summit where Opinion abode, we found her entertaining several who had arrived before us. Her voice was pleasing; she breathed odours as she spoke: she seemed to have a tongue for every one; every one thought he heard of something that was valuable in himself, and expected a paradise which she promised as the reward of his merit. Thus were we drawn to follow her, till she should bring us where it was to be bestowed: and it was observable, that all the way we went, the company was either praising themselves in their qualifications, or one another for those qualifications which they took to be conspicuous in their own characters, or dispraising others for wanting theirs, or vying in the degrees of them.

At last we approached a bower, at the entrance of which Error was seated. The trees were thick-woven, and the place where he sat artfully contrived to darken him a little. He was disguised in a whitish robe, which he had put on, that he might appear to us with a nearer resemblance to Truth: and as she has a light whereby she manifests the beauties of nature to the eyes of her adorers, so he had provided himself with a magical wand, that he might do something in imitation of it, and please with delusions. This he lifted solemnly; and muttering

tering to himself, bid the glories which he kept under enchantment to appear before us. Immediately we cast our eyes on that part of the sky to which he pointed, and observed a thin blue prospect, which cleared as mountains in a summer morning when the mists go off, and the palace of Vanity appeared to sight.

The foundation hardly seemed a foundation, but a set of curling clouds, which it stood upon by magical contrivance. The way by which we ascended was painted like a rainbow; and as we went, the breeze that played about us bewitched the senses. The walls were gilded all for shew; the lowest set of pillars were of the slight fine Corinthian order, and the top of the building being rounded, bore so far the resemblance of a bubble.

At the gate the travellers neither met with a porter, nor waited till one should appear; everyone thought his merits a sufficient passport, and pressed forward. In the hall we met with several phantoms, that roved amongst us, and ranged the company according to their sentiments. There was decreasing Honour, that had nothing to shew in but an old coat of his ancestors achievements: there was Ostentation, that made himself his own constant subject, and Galantry strutting upon his tip-toes. At the upper end of the hall stood a throne, whose canopy glittered with all the riches that gaiety could contrive to lavish on it; and between the gilded arms sat Vanity, decked in the peacock's feathers, and acknowledged for another Venus by her votaries. The boy who stood beside her for a Cupid, and who made the world to bow before her, was called Self-Conceit. His eyes had every now-and-then a cast inwards, to the neglect of all objects about him; and the arms which he made use of for conquest, were borrowed from those against whom he had a design.

design. The arrow which he shot at the soldier, was flegged from his own plume of feathers; the dart he directed against the man of wit, was winged from the quills he writ with; and that which he sent against those who presumed upon their riches, was headed with gold out of their treasures: he made nets for statesmen from their own contrivances; he took fire from the eyes of ladies, with which he melted their hearts; and lightening from the tongues of the eloquent, to enflame them with their own glories. At the foot of the throne sat three false graces, Flattery with a shell of paint, Affectation with a mirrour to practise at, and Fashion ever changing the posture of her clothes. These applied themselves to secure the conquest which Self-Conceit had gotten, and had each of them their particular polities. Flattery gave new colours and complexions to all things, Affectation new airs and appearances, which, as she said, were not vulgar, and Fashion both concealed some home defects, and added some foreign external beauties.

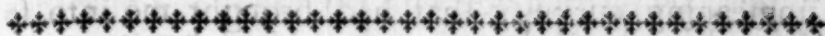
As I was reflecting upon what I saw, I heard a voice in the croud, bemoaning the condition of mankind, which is thus managed by the breath of Opinion, deluded by Error, fired by Self-Conceit, and given up to be trained in all the courses of Vanity, till Scorn or Poverty come upon us. These expressions were no sooner handed about, but I immediately saw a general disorder, till at last there was a parting in one place, and a grave old man, decent and resolute, was led forward to be punished for the words he had uttered. He appeared inclined to have spoken in his own defence, but I could not observe that any one was willing to hear him. Vanity cast a scornful smile at him; Self-Conceit was angry; Flattery, who knew him for Plain-dealing, put on a vizard, and turned away;

Affectation

Affectation tossed her fan, made mouths, and called him Envy or Slander; and Fashion would have it, that at least he must be Ill-Manners. Thus slighted and despised by all, he was driven out for abusing people of merit and figure; and I heard it firmly resolved, that he should be used no better where-ever they met with him hereafter.

I had already seen the meaning of most part of that warning which he had given, and was considering how the latter words should be fulfilled, when a mighty noise was heard without, and the door was blackened by a numerous train of harpies crouding in upon us. Folly and Broken Credit were seen in the house before they entered: Trouble, Shame, Infamy, Scorn, and Poverty brought up the rear: Vanity, with her Cupid and Graces, disappeared; her subjects ran into holes and corners; but many of them were found and carried off (as I was told by one who stood near me) either to prisons or cellars, solitude or little company, the mean arts or the viler crafts of life. But these, added he, with a disdainful air, are such who would fondly live here, when their merits neither matched the lustre of the place, nor their riches its expences. We have seen such scenes as these before now; the glory you saw will all return when the hurry is over. I thanked him for his information; and believing him so incorrigible as that he would stay till it was his turn to be taken, I made off to the door, and overtook some few, who, though they would not hearken to Plain-Dealing, were now terrified to good purpose by the example of others: but when they had touched the threshold, it was a strange shock to them to find that the delusion of Error was gone, and they plainly discerned the building to hang a little up in the air without any real foundation. At first we saw nothing, but a desperate leap remain-

remained for us, and I a thousand times blamed my unmeaning curiosity that had brought me into so much danger. But as they began to sink lower in their own minds, methought the place sunk along with us, till they were arrived at the due point of esteem which they ought to have for themselves; then the part of the building in which they stood touched the earth, and we departing out, it retired from our eyes. Now, whether they who stayed in the palace were sensible of this descent, I cannot tell; it was then my opinion that they were not. However it be, my dream broke up at it, and has given me occasion all my life to reflect upon the fatal consequences of following the suggestions of Vanity.



ALLEGORY XXII.

THE SEASONS.

*Frigora mitefcunt Zephyris; Ver porterit Æſlas
Interitura, ſimul*

*Pomifer Autumnus fruges effuderit; & mox
Bruma recurrit iners.*

Hor. Od. 7. l. 4. v. 9.

The cold grows ſoft with weſtern gales,
The Summer over Spring prevails,
But yields to Autumn's fruitful rain,
As this to Winter ſtorms and hails;
Each loſs the haſting moon repairs again.

Sir W. TEMPLE.

SIR,

“ THERE is hardly any thing gives a more
“ ſenſible delight, than the enjoyment of a
“ cool ſtill evening after the uneaſineſs of a hot
“ ſultry day. Such a one I paſſed not long ago,
“ which made me rejoice, when the hour was come
“ for the ſun to ſet, that I might enjoy the freſh-
“ neſs of the evening in my garden, which then
“ affords me the pleaſanteſt hours I paſs in the
“ whole four-and-twenty. I immediately aroſe
“ from my couch, and went down into it. You
“ deſcend at firſt by twelve ſtone ſteps into a
“ large ſquare divided into four graſs-plots, in
“ each of which is a ſtatue of white marble. This
“ is ſeparated from a large parterre by a low wall,
“ and from thence through a pair of iron gates,
“ you

“ you are led into a long broad walk of the finest
 “ turf, set on each side with tall yews, and on either
 “ hand bordered by a canal, which on the right
 “ divides the walk from a wilderness parted into
 “ variety of allies and arbours, and on the left from
 “ a kind of amphitheatre, which is the receptacle
 “ of a great number of oranges and myrtles. The
 “ moon shone bright, and seemed then most agree-
 “ ably to supply the place of the sun, obliging me
 “ with as much light as was necessary to discover
 “ a thousand pleasing objects, and at the same time
 “ divested of all power of heat. The reflection of
 “ it in the water, the fanning of the wind rustling
 “ on the leaves, the singing of the thrush and night-
 “ ingale, and the coolness of the walks, all conspired
 “ to make me lay aside all displeasing thoughts, and
 “ brought me into such a tranquillity of mind, as is, I
 “ believe, the next happiness to that of hereafter.
 “ In this sweet retirement I naturally fell into the
 “ repetition of some lines out of a poem of Milton’s,
 “ which he entitles *Il Penseroso*, the ideas of which
 “ were exquisitely suited to my present wanderings
 “ of thought.”

Sweet bird ! that shun’st the noise of folly,
 Most musical ! most melancholy !
 Thee, chauntress, oft, the woods among,
 I woo to hear thy evening song :
 And missing thee, I walk unseen
 On the dry smooth-shaven green,
 To behold the wandering moon,
 Riding near her highest noon,
 Like one that hath been led astray,
 Thro’ the heaven’s wide pathless way,
 And oft, as if her head she bow’d,
 Stooping thro’ a fleecy cloud.

Then let some strange mysterious dream
 Wave with his wings in airy stream,

Of lively portraiture display'd,
Softly on my eyelids laid :
And as I wake, sweet music breathe
Above, about, or underneath,
Sent by spirits to mortals good,
Or the unseen Genius of the wood.

“ I reflected then upon the sweet vicissitude of
“ night and day, on the charming disposition of the
“ Seasons, and their return again in a perpetual cir-
“ cle ; and oh ! said I, that I could from these my
“ declining years return again to my first spring of
“ youth and vigour ; but that, alas ! is impossible :
“ all that remains within my power, is to soften the
“ inconveniencies I feel with an easy, contented
“ mind, and the enjoyment of such delights as this
“ solitude affords me. In this thought I sat me down
“ on a bank of flowers and dropt into a slumber,
“ which, whether it were the effect of fumes and
“ vapours, or my present thoughts, I know not ; but
“ methought the Genius of the garden stood before
“ me, and introduced me into the walk where I lay
“ this drama and different scenes of the revolution
“ of the year, which whilst I then saw, even in my
“ dream, I resolved to write down, and send to the
“ Spectator.

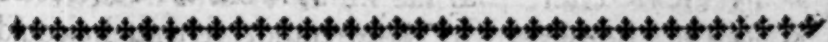
“ The first person whom I saw advancing towards
“ me, was a youth of a most beautiful air and shape,
“ though he seemed not yet arrived at that exact
“ proportion and symmetry of parts which a little
“ more time would have given him ; but however,
“ there was such a bloom in his countenance, such
“ satisfaction and joy, that I thought it the most
“ desirable form that I had ever seen. He was
“ clothed in a flowing mantle of green silk ; inter-
“ woven with flowers : he had a chaplet of roses on
“ his head, and a narcissus in his hand ; primroses

" and violets sprang up under his feet, and all na-
 " ture was cheered at his approach. Flora was on
 " one hand, and Vertumnus on the other in a robe
 " of changeable silk. After this I was surprized
 " to see the moon-beams reflected with a sudden
 " glare from armour, and to see a man completely
 " armed advancing with his sword drawn. I was
 " soon informed by the Genius it was Mars, who
 " had long usurped a place among the attendants of
 " the Spring. He made way for a softer appear-
 " ance; it was Venus, without any ornament but
 " her own beauties, not so much as her own cestus,
 " with which she had encompassed a globe, which
 " she held in her right-hand, and in her left she
 " had a sceptre of gold. After her followed the
 " Graces, with their arms entwined within one an-
 " other; their girdles were loosed, and they moved
 " to the sound of soft music, striking the ground
 " alternately with their feet. Then came up the
 " three Months which belong to this Season. As
 " March advanced towards me, there was methought
 " in his look a lowering roughness, which ill befitted
 " a month which was ranked in so soft a season; but
 " as he came forwards his features became insensibly
 " more mild and gentle: he smoothed his brow, and
 " looked with so sweet a countenance, that I could
 " not but lament his departure, though he made way
 " for April. He appeared in the greatest gaiety ima-
 " ginable, and had a thousand Pleasures to attend
 " him: his look was frequently clouded, but im-
 " mediately returned to its first composure, and re-
 " mained fixed in a smile. Then came May, at-
 " tended by Cupid, with his bow strung, and in a
 " posture to let fly an arrow: as he passed by me
 " thought I heard a confused noise of soft com-
 " plaints, gentle extasies, and tender sighs of lovers;
 " vows of constancy, and as many complainings of
 " perfidi-

perfidiousaeſs; all which the winds waſted away
 as ſoon as they had reached my hearing. After
 theſe I ſaw a man advance in the full prime and
 vigour of his age: his complexion was ſanguine
 and ruddy, his hair black, and fell down in beau-
 tiful ringlets beneath his ſhoulders; a mantle of
 hair-coloured ſilk hung looſely upon him: he ad-
 vanced with a haſty ſtep after Spring, and ſought
 out the ſhade and cool fountains which played in
 the garden. He was particularly well pleaſed
 when a troop of Zephyrs fanned him with their
 wings: he had two companions who walked on
 each ſide, that made him appear the moſt agree-
 able: the one was Aurora with fingers of roſes,
 and her feet dewy, attired in gray: the other
 was Veſper in a robe of azure beſet with drops of
 gold, whoſe breath he caught whiſt it paſſed
 over a bunch of honey-ſuckles and tube-roſes
 which he held in his hand. Pan and Ceres fol-
 lowed them with four reapers, who danced a mor-
 rice to the ſound of oaten pipes and cymbals.
 Then came the attendant Months. June retained
 ſtill ſome ſmall likenefs of the Spring; but the
 other two ſeemed to ſtep with a leſs vigorous
 tread, eſpecially Auguſt, who ſeemed almoſt to
 faint, whiſt for half the ſteps he took the Dog-
 ſtar levelled his rays full at his head: they paſſed
 on and made way for a perſon that ſeemed to bend
 a little under the weight of years; his beard and
 hair, which were full grown, were compoſed of
 an equal number of black and gray; he wore a
 robe, which he had girt about him, of a yellowiſh
 caſt, not unlike the colour of fallen leaves, which
 he walked upon. I thought he hardly made
 amends for expelling the foregoing ſcene by the
 large quantity of fruits which he bore in his
 hands. Plenty walked by his ſide with an heavy

“ fresh countenance, pouring out from an horn
 “ all the various product of the year. Pomona
 “ followed with a glass of cider in her hand, with
 “ Bacchus in a chariot drawn by tigers, accom-
 “ panied by a whole troop of satyrs, fauns, and
 “ sylvans. September, who came next, seemed in
 “ his looks to promise a new Spring, and wore the
 “ livery of those months. The succeeding month
 “ was all solid with the juice of grapes, as if he had
 “ just come from the wine-press. November, though
 “ he was in his division, yet by the many stops he
 “ made seemed rather inclined to the Winter, which
 “ followed close at his heels. He advanced in the
 “ shape of an old man in the extremity of age:
 “ the hair he had was so very white it seemed a real
 “ snow; his eyes were red and piercing, and his
 “ beard hung with a great quantity of icicles:
 “ he was wrapt up in furs, but yet so pinched with
 “ excess of cold, that his limbs were all contracted
 “ and his body bent to the ground, so that he could
 “ not have supported himself, had it not been for
 “ Comus the god of Revels, and Necessity the
 “ mother of Fate, who sustained him on each side.
 “ The shape and mantle of Comus was one of the
 “ things which most surprized me; as he advanced
 “ towards me, his countenance seemed the most de-
 “ sirable I had ever seen: on the fore-part of his
 “ mantle was pictured Joy, Delight, and Satisfac-
 “ tion, with a thousand emblems of merriment, and
 “ Jests with faces looking two ways at once; but
 “ as he passed from me I was amazed at a shape so
 “ little correspondent to his face: his head was bald,
 “ and all the rest of his limbs appeared old and de-
 “ formed. On the hinder part of his mantle was
 “ represented Murder with dishevelled hair, and a
 “ dagger all bloody, Anger in a robe of scarlet,
 “ and Suspicion squinting with both eyes; but above
 “ all,

all, the most conspicuous was the battle of
the Lapithæ and the Centaurs. I detested
so hideous a shape, and turned my eyes upon
Saturn, who was stealing away behind him
with a scythe in one hand, and an hour-glass in
the other, unobserved. Behind Necessity was Vesta
the goddess of Fire, with a lamp which was per-
petually supplied with oil, and whose flame was
eternal. She cheered the rugged brow of Ne-
cessity, and warmed her so far as almost to make
her assume the features and likeness of Choice.
December, January, and February passed on
after the rest all in furs; there was little dis-
tinction to be made amongst them, and they were
more or less displeasing as they discovered more
or less haste towards the grateful return of
Spring."



A L L E G O R Y XXIII.

D E T R A C T I O N.

SUPERIOR excellence is the general mark of
calumny; and envy is naturally led to asperse
what it cannot imitate. A little mind is scandalized
at the preheminance of its neighbour, and endeavours
to depreciate its virtues. Thus the distempered eye,
impatient of prevailing brightness, by attempting to
discover spots in the lucid object, insensibly betrays
its own weakness.

But as this is a topic that hath been discanted
upon by a variety of pens, I shall endeavour to en-

liven it with an air of novelty, by throwing my further sentiments on this subject into the form of a vision.

Methought I found myself on a sudden on a very extensive region, which was subject to the jurisdiction of a Fury named Detraction. The fields around looked wild and uncultivated; the tops of the hills were covered with snow, and the whole country seemed to moan the inclement severity of one eternal winter. Instead of the grateful verdure of a kindly herbage, there sprung up to sight the hemlock, the aconite, and other baneful plants. The woods were inhabited by beasts of prey;—while on melancholy boughs sat perched the birds of night brooding in doleful silence.

In the middle of the plain was a black mountain, where I descried a groupe of figures, which I presently made up to. On the summit the Fury of the place presented herself to view; there was a peculiar deformity attending her person. Her eyes were galled and red, her visage swollen and terrible, and from her mouth proceeded a two-edged sword. A blasted oak was the throne on which she sat; her food was the teeth of vipers, and her drink was gall and vinegar. At a little distance from her I observed Ignorance talking loud in his own praise, Pride strutting on his tiptoes, Conceit practising at a mirror, and Envy like a vulture preying on herself. The multitude that paid their adoration to the Fury, was a composition of all nations and professions, of different characters and capacities. There was the mechanic, the tradesman, the scholar; but the most zealous votaries consisted principally of old maids, peevish bachelors, discarded courtiers, and the like. Each strove to ingratiate themselves with the Fury, by sacrificing the best and most valuable of their friends, nor could proximity of blood move compassion

compassion or plead exemption from being the victim of insatiable cruelty. Some addressed this infernal Moloch with the first fruits of their body; while others were chanting forth the extent of her power, and expatiating on the numbers of her conquest.

At this instant arose in my mind all the little sentiments of humanity I had hitherto cultivated; and I began to blame my criminal curiosity, that prompted me to ascend the mountain. But in a few minutes the scene was very agreeably reversed; for towards the southern boundaries, I discovered the clouds parting, the sky purpling, and the sun breaking forth in all his glory; when immediately there appeared advancing towards me Goodnature, in all her pomp and splendor, arrayed like a Sylvan nymph, blooming with unstudied graces. She was of a fair and ruddy complexion, which received additional beauty from the pleasing smiles that dwelt upon her countenance. On her right hand shone Goodsense, with a peculiar majesty, though somewhat of diffidence in her mein.—She was the chief favorite with the goddess, and seemed to have the whole direction of her person. On her left hand was Generosity, carrying a heart in her hand. The next that presented herself was Modesty, with her eyes fixed on the ground, and her cheeks spread with roses;—then followed a train of beauties, who by the unaffected charms of their persons, and an engaging peculiarity of dress, made me desirous of a more intimate acquaintance with them. Upon a nearer approach, I found they were a tribe of British ladies, who were always fond of appearing in the retinue of the goddess, from whose indulgent smiles they received an accessional lustre to their charms. I then turned my eyes to the monsters I have above described; the principal of whom grew pale, and presently

fell in a swoon from her throne; Pride sunk into a shade; Envy fell prostrate and bit the ground; while Ignorance vanished like a morning cloud before the rising sun. As the goddess drew near, the whole collection of fiends disappeared.—The basilisk skulked into the glade, the wild beast betook himself to his covert, and the oak on which the Fury had been seated, budded forth afresh. Wherever the goddess walked, the flowers sprang up spontaneous at her feet; the tender roe was seen bounding o'er the mountains, and the little lambs sporting on the hills; instead of the briar and the thorn, then shot forth the myrtle and every odorous shrub; the voice of the turtle was heard in the groves, and the dales resounded with the melodious harmony of the nightingale. In a word, the whole region confessed the benign influence of the deity, and appeared in all the blushing softness of the spring.

ALLEGORY XXIV.

PATRONAGE.

*Dulcis inexpertis cultura potentis amici;**Expertus metuit.*

HOR.

To court the great ones, and to sooth their pride,

Seems a sweet task to those that never tried;

But those that have, know well that danger's near.

CREECH.

THE Sciences having long seen their votaries labouring for the benefit of mankind without reward, put up their petition to Jupiter for a more equitable distribution of riches and honours. Jupiter was moved at their complaints, and touched with the approaching miseries of men, whom the Sciences, wearied with perpetual ingratitude, were now threatening to forsake, and who would have been reduced by their departure to feed in dens upon the masts of trees, to hunt their prey in desarts, and to perish under the paws of animals stronger and fiercer than themselves.

A synod of the celestials was therefore convened, in which it was resolved, that Patronage should descend to the assistance of the Sciences. Patronage was the daughter of Astræa, by a mortal father, and had been educated in the school of Truth, by the goddesses, whom she was now appointed to protect. She had from her mother that

dignity of aspect, which struck terror into False Merit, and from her mistresses that reserve, which made her only accessible to those whom the Sciences brought into her presence.

She came down with the general acclamation of all the powers that favour learning. Hope danced before her, and Liberality stood at her side, ready to scatter by her direction the gifts which Fortune, who followed her, was commanded to supply. As she advanced towards Parnassus, the cloud which had long hung over it, was immediately dispelled. The shades, before withered with drought, spread their original verdure, and the flowers that had languished with chillness brightened their colours, and invigorated their scents; the Muses tuned their harps and exerted their voices, and all the concert of nature welcomed her arrival.

On Parnassus she fixed her residence, in a palace raised by the Sciences, and adorned with whatever could delight the eye, elevate the imagination, or enlarge the understanding. Here she dispersed the gifts of Fortune, with the impartiality of Justice, and the discernment of Truth. Her gate stood always open, and Hope sat at the portal, inviting to entrance all whom the Sciences numbered in their train. The court was therefore thronged with innumerable multitudes, of whom, though many returned disappointed, seldom any had confidence to complain; for Patronage was known to neglect few, but for want of the due claims to her regard. Those, therefore, who had solicited her favour without success, generally withdrew from publick notice, and either diverted their attention to meaner employments, or endeavoured to supply their deficiencies by closer application.

In time, however, the number of those who had miscarried in their pretensions grew so great, that they

they became less ashamed of their repulses and instead of hiding their disgrace in retirement, began to besiege the gates of the palace, and obstruct the entrance of such as they thought likely to be more caressed. The decisions of Patronage, who was but half a goddess, had been sometimes erroneous; and though she always made haste to rectify her mistakes, a few instances of her fallibility encouraged every one to appeal from her judgment to his own and that of his companions, who were always ready to clamour in the common cause, and elate each other with reciprocal applause.

Hope was a steady friend to the disappointed, and Impudence incited them to accept a second invitation, and lay their claim again before Patronage. They were again, for the most part, sent back with ignominy, but found Hope not alienated, and Impudence more resolutely zealous; they therefore contrived new expedients, and hoped at last to prevail by their multitudes, which were always increasing, and their perseverance, which Hope and Impudence forbade them to relax.

Patronage having been long a stranger to the heavenly assemblies, began to degenerate towards terrestrial nature, and forget the precepts of Justice and Truth. Instead of confining her friendship to the Sciences, she suffered herself, by little and little, to contract an acquaintance with Pride, the son of Falsehood, by whose embraces she had two daughters, Flattery and Caprice. Flattery was nursed by Liberality, and Caprice by Fortune, without any assistance from the lessons of the Sciences.

Patronage began openly to adopt the sentiments and imitate the manners of her husband, by whose opinion she now directed her decisions with very little heed to the precepts of Truth; and, as her daughters continually gained upon her affections,

the

the Sciences lost their influence, till none found much reason to boast of their reception, but those whom Caprice or Flattery conducted to her throne.

The throngs who had so long waited, and so often been dismissed for want of recommendation from the Sciences, were delighted to see the power of those rigorous goddesses tending to its extinction. Their patronesses now renewed their encouragements. Hope smiled at the approach of Caprice, and Impudence was always at hand to introduce her clients to Flattery.

Patronage had now learned to procure herself reverence by ceremonies and formalities, and instead of admitting her petitioners to an immediate audience, ordered the antechamber to be erected, called among mortals, the Hall of Expectation. Into this hall the entrance was easy to those whom Impudence had consigned to Flattery, and it was therefore crowded with a promiscuous throng, assembled from every corner of the earth, pressing forward with the utmost eagerness of desire, and agitated with all the anxieties of competition.

They entered this general receptacle with ardour and alacrity, and made no doubt of speedy access, under the conduct of Flattery, to the presence of Patronage. But it generally happened that they were here left to their destiny, for the inner doors were committed to Caprice, who opened and shut them, as it seemed, by chance, and rejected or admitted without any settled rule of distinction. In the mean time, the miserable attendants were left to wear out their lives in alternate exultation and dejection, delivered up to the sport of Suspicion, who was always whispering into their ear designs against them which were never formed, and of Envy, who diligently pointed out the good fortune of one or the other of their competitors. Infamy flew round the hall,

hall, and scattered mildews from her wings, with which every one was stained; Reputation followed her with slower flight, and endeavoured to hide the blemishes with paint, which was immediately brushed away, or separated of itself, and left the stains more visible; nor were the spots of Infamy ever effaced, but with limpid water effused by the hand of Time from a well which sprung up beneath the throne of Truth.

It frequently happened that Science, unwilling to lose the ancient prerogative of recommending to Patronage, would lead her followers into the Hall of Expectation; but they were soon discouraged from attending, for that only Envy and Suspicion incessantly tormented them, but Impudence considered them as intruders, and incited Infamy to blacken them. They therefore quickly retired, but seldom without some spots which they could scarcely wash away, and which shewed that they had once waited in the Hall of Expectation.

The rest continued to expect the happy moment, when Caprice should beckon them to approach; and endeavoured to propitiate her not with Homeric harmony, the representation of great actions, or the recital of noble sentiments, but with soft and voluptuous melody, intermingled with the praises of Patronage and Pride, by whom they were heard at once with pleasure and contempt.

Some were indeed admitted by Caprice, when they least expected it, and heaped by Patronage with the gifts of Fortune, but they were from that time chained to her foot-stool, and condemned to regulate their lives by her glances and her nods; they seemed proud of their manacles, and seldom complained of any drudgery, however servile, or any affront, however contemptuous; yet they were often, notwithstanding their obedience, seized on a sudden

by

by Caprice, divested of their ornaments, and thrust back into the Hall of Expectation.

Here they mingled again with the tumult, and all, except a few whom experience had taught to seek happiness in the regions of liberty, continued to spend hours, and days, and years, courting the smile of Caprice by the arts of Flattery; till at length new crouds pressed in upon them, and drove them forth at different outlets into the habitations of Disease, and Shame, and Poverty, and Despair, where they passed the rest of their lives in narratives of promises and breaches of faith, of joys and sorrows, of hopes and disappointments.

The Sciences, after a thousand indignities, retired from the palace of Patronage, and having long wandered over the world in grief and distress, were led at last to the cottage of Independence, the daughter of Fortitude; where they were taught by Prudence and Parsimony to support themselves in dignity and quiet.

by Caprice, divested of their ornaments, and thrust
back into the Hall of Expectation.



happens in the regions of liberty, continued to
spend hours, and days, and years, counting the

ALLEGORY XXV.

time of their lives; till at length new clouds pressed in upon them, and drove
them forth at different outlets into the habitations

THE TEMPLE OF LOVE.

where they passed the rest of their lives in various
of pleasures and pursuits of love and joy.

Militas omnis amans. Ovid. Amor. El. 9. v. 24.

The toils of love require a warrior's art,
And every lover plays a soldier's part.

R. WYNNE.

at all the convey of independence, the daughter
of Torment, who were taught by Prudence

I WAS this morning reading the tenth canto in the
fourth book of Spenser, in which Sir Scudamore
relates the progress of his courtship to Amoret, un-
der a very beautiful allegory, which is one of the
most natural and unmix'd of any in that most ex-
cellent author. I shall transpose it to use Mr. Bays's
turn, for the benefit of many English lovers, who
have, by frequent letters, desired me to lay down
some rules for the conduct of their virtuous amours;
and shall only premise, that by the shield of love is
meant a generous, constant passion for the person
beloved.

When the fame, says he, of this celebrated beauty
first flew abroad, I went in pursuit of her to the
Temple of Love. This temple continued he, bore
the name of the goddess Venus, and was seated in a
most beautiful island, walled by nature against all
invaders. There was a single bridge that led into
the island, and before it a castle garrisoned by twenty
knights..

knights. Near the castle was an open plain, and in the midst of it a pillar, on which was hung the shield of Love; and underneath it, in letters of gold, was this Inscription:

Happy the man who well can use his bliss;
Whose-ever be the shield, fair Amoret be his.

My heart panted upon reading the inscription: I struck upon the shield with my spear. Immediately issued forth a knight well mounted, and completely armed, who, without speaking, ran fiercely at me. I received him as well as I could, and by good fortune threw him out of his saddle. I encountered the whole twenty successively, and, leaving them all extended on the plain, carried off the shield in token of victory. Having thus vanquished my rivals, I passed on without impediment, until I came to the utmost gate of the bridge, which I found locked and barred. I knocked and called; but could get no answer. At last I saw one in the other side of the gate, who stood peeping through a small crevice. This was the porter; he had a double face resembling a Janus, and was continually looking about him, as if he mistrusted some sudden danger; his name, as I afterwards learnt, was Doubt. Over against him sat Delay, who entertained passengers with some idle story, while they lost such opportunities as were never to be recovered. As soon as the porter saw my shield he opened the gate; but, upon my entering, Delay caught hold of me, and would fain have had me listen to her fooleries. However, I shook her off, and passed forward, until that I came to the second gate, "The Gate of Good Desert," which almost stood wide open, but in the porch was an hideous giant that stopped the entrance; his name was Danger. Many warriors of good reputation not able to bear the sternness of his

his look, went back again; cowards fled at the sight of him; except some few, who, watching their opportunity, slipped by him unobserved. I prepared to assault him; but upon the first sight of my shield, he immediately gave way. Looking back upon him, I found his hinder parts much more deformed and terrible than his face; Hatred, Murder, Treason, Envy, and Detraction, lying in ambush behind him, to fall upon the heedless and unwary.

I now entered the Island of Love, which appeared in all the beauties of art and nature, and feasted every sense with the most agreeable objects, amidst a pleasing variety of walks and alleys, shady seats, and flowery banks, sunny hills, and gloomy vallies, where thousands of lovers were sitting, or walking together in pairs, and singing hymns to the deity of the place.

I could not forbear envying this happy people, who were already in possession of all they could desire. While I went forward to the temple, the structure was beautiful beyond imagination. The gate stood open. In the entrance sat a most amiable woman, whose name was Concord.

On either side of her stood two young men, both strongly armed, as if afraid of each other. As I afterwards learned, they were both her sons, but begotten of her by two different fathers; their names Love and Hatred.

The lady so well tempered and reconciled them both, that she forced them to join hands; though I could not but observe that Hatred turned away his face, as not able to endure the sight of his younger brother.

I at length entered the inmost temple, the roof of which was raised with an hundred marble pillars, decked with crowns, chains, and garlands. The ground was strewn with flowers. An hundred altars, at each of which stood a virgin priestess clothed

cloathed in white, blazed all at once with the sacrifice of lovers, who were perpetually sending their vows to heaven in clouds of incense.

In the midst stood the goddess herself upon an altar, whose substance was neither gold nor stone, but infinitely more precious than either. About her neck flew numberless flocks of little Loves, Joys, and Graces; and all about her altar lay scattered heaps of lovers, complaining of the disdain, pride, or treachery of their mistresses. One among the rest, no longer able to contain his griefs, broke out into the following prayer:

“Venus, queen of grace and beauty, joy of gods
“and men, who with a smile becalmest the seas,
“and renewest all nature; goddess, whom all the
“different species in the universe obey with joy and
“pleasure, grant I may at last obtain the object of
“my vows.”

The impatient lover pronounced this with great vehemence; but I, in a soft murmur besought the goddess to lend me her assistance. While I was thus praying, I chanced to cast my eyes on a company of ladies, who were assembled together in a corner of the temple, waiting for the anthem.

The foremost seemed something elder, and of a more composed countenance than the rest, who all appeared to be under her direction. Her name was Womanhood. On one side of her sat Shamefacedness, with blushes rising on her cheeks, and her eyes fixed on the ground: on the other was Cheerfulness, with a smiling look, that infused a secret pleasure into the hearts of all that saw her. With these sat Modesty, holding her hand on her heart: Courtesy, with a grateful aspect, and obliging behaviour, and the two sisters, who were always linked together, and resembled each other, Silence and Obedience.

Thus

Thus sat they all around in seemly rate,
 And in the midst of them a goodly maid,
 Ev'n in the lap of Womanhood there sat,
 The which was all in lilly white array'd;
 Where silver streams among the linnen stray'd.
 Like to the morn; when first her shining face
 Hath to the gloomy world itself betray'd;
 That same was fairest Amoret in place,
 Shining with beauties, light, and heavenly virtue's
 grace.

As soon as I beheld the charming Amoret, my heart throbb'd with hopes. I stept to her and seized her hand; when Womanhood immediately rising up, sharply rebuked me for offering in so rude a manner to lay hold on a virgin. I excused myself as modestly as I could, and at the same time displayed my shield; upon which, as soon as she beheld the god emblazoned with his bow and shafts, she was struck mute, and instantly retired.

I still held fast fair Amoret; and turning my eyes towards the goddess of the place, saw that she favoured my pretensions with a smile, which so emboldened me, that I carried off my prize.

The maid, sometimes with tears, sometimes with smiles, intreated me to let her go: but I led her through the temple-gate, where the goddess Concord, who had favoured my entrance, befriended my retreat.

This allegory is so natural, that it explains itself. The persons in it are very artfully described, and disposed in proper places. The posts assigned to Doubt, Delay, and Danger are admirable. The gate of Good Desert has something noble and instructive in it. But above all, I am most pleased with the beautiful groupe of figures in the corner of the temple. Among these, Womanhood is drawn
 like

like what the philosophers call an universal nature, and is attended with beautiful representatives of all those virtues that are the ornaments of the female sex, considered in its natural perfection and innocence.



ALLEGORY XXVII.

THE TEMPLE OF HYMEN.

A FEW days ago I had an account of the marriage of a friend. When occurrences of this nature make an impression upon the mind, it is insensibly betrayed into little animadversions upon them. This was my case in an extraordinary manner: for having mused sometime on this incident, I fell into an easy slumber, when fancy reassumed the subject, and sallied out in the following excursion.

Methought I was in an instant placed on the boundaries of a spacious plain; in the centre of which was presented to the eye a large temple consecrated to Hymen, the god of Marriage. At a small distance from me, I observed a giddy croud of both sexes, who were making towards the building, in order to celebrate the ceremony of the god. There was shuffled in among them a dæmon, whose form was so peculiar, and whose sway with the multitude so universal, that I shall give my reader a particular description of him. It seems the name of this fury was Lust; in the upper part of his body he carried the likeness of a human figure, from the middle downwards, he bore the resemblance of a goat, his eyes

eyes were turgid, sparkling, and inflamed; his complexion was very irregular, attended with the most sudden transitions from a sanguine red to a livid paleness, and a tremor frequently seized every member.—Close followed him Dis taste, with a sickly countenance, and supercilious eye; and Remorse with his hat slapped over his face, and a worm gnawing his vitals. I was shocked at these monstrous appearances, and the more so, to observe how readily my fellow creatures gave into the impious suggestions of the dæmon. But my surprize was somewhat abated on a nearer approach; for I took notice that his breath was of such a malignant nature, that all those who rashly advanced within its influence, were presently intoxicated and deprived of their reason.

I was in such a consternation at this discovery, that I hesitated for a while, whether I should enter into conversation with the blithe adventurers before-mentioned. In the midst of my suspense, there came towards us a grave old gentleman of a steady and composed aspect, whose name was Deliberation. He was one of the princely agents belonging to the temple, and so high in the god's esteem, that Hymen was very rarely known to give his benediction, at the conclusion of the ceremony, to any couple who were not ushered into his presence by this venerable officer. Upon his joining the company (to the majority of which I found he was a perfect stranger) there was expressed an universal uneasiness and discontent; and many of them industriously avoided all conversation with him. But it was very remarkable, that all those who thus imprudently turned their backs on this valuable monitor, in their return from the temple were seized by one or both of the melancholy attendants of the fury.

At my entrance into the building, I observed the deity marching at a small distance towards it. The

first

first in the procession was Love, in the form of a Cupid, who was continually practising a thousand little arts and graces to draw upon him the smiles of the god; and by the tender regards which Hymen cast upon the child, I found he was a very great favourite.

The god followed next, holding in his hand a flaming torch, which shone the brighter the longer it burned; he approached us, supported by Virtue, a lady of the most engaging form that I ever beheld: she was clothed in a white refulgent garment; and her heart was encircled with glory.

The next attendant was Beauty, arrayed in the most gorgeous apparel, and full of herself, even to distraction. She was handed along by Youth, a gay stripling, wearing a chaplet of flowers on his head, and wings on his shoulders.

Then appeared Wealth, in the figure of an old man meanly attired: his eyes were the eyes of a hawk, and his fingers curved and pointed inwards, like the talons of a raven; he was noisy, impudent, and presuming.

The retinue was closed by Fancy, ever varying her features and dress; and what was very extraordinary, methought she charmed in all.

The deity, immediately after his entrance into the temple, ascended his throne, and sat with his head gently reclined on Virtue's bosom. Love and Beauty took their station on the right hand: and on the left were dispersed Wealth and Fancy.

The god quickly proceeded to the celebration of the nuptial rites; but there was such a confused sound of sighs and laughter, that I could not give the attention that was requisite, in order to present my reader with the several circumstances that occurred; only I took notice, that many of the matches were

so very unequal, that the god yoked them with reluctance, and but half consented to his own institution.

After the ceremony was over, silence was proclaimed in court, for Hymen was determined to decide a contest, which had been of long standing, between the personages that attended the altar. Upon this declaration the whole multitude divided, and, according to the particular impulses of their passions, took the party of the several competitors. The young had ranged themselves on the right hand of the throne, while others of more advanced years had posted themselves behind the disputants on the left.

Love began with entering his complaint against Wealth, setting forth, that his antagonist had seduced large numbers to his sentiments; that, as to himself, his interest very visibly declined every day, to the great prejudice of the state wherein the gods had designed him the preheminance. While he was pursuing his arguments with great warmth, Poverty stepped forth from amidst the crowd, and stared the young plaintiff full in the face, who was so frightened at his sorrowful countenance, that he fluttered his pinions in order for flight; when Wealth, rising up, addressed the judge, with shewing the necessity of his presence to make the marriage state replete with happiness, as it was originally intended by its institutor; together with many other arguments, which, if they had been delivered with the same modesty, as force, could not have failed of creating a multitude of converts to his side. This his speech was followed with a thunder of applause from the company behind. Upon which incident the old man began to triumph, and to reinforce his discourse; when, through the violence of his emotions, his garment flew open, and betrayed to view cares in the form of vultures hanging at his breast. Here-
upon

upon Love stood up, and would fain have reassumed his cause. But Hymen, who well knew that the presence of both was of the utmost importance in the performance of his institution, and impartially weighing what was urged by each of them, put an end to the contention, by proposing the union of their families, which was immediately acceded to. No sooner were their hands joined, as the signal of their consent to the god's proposal, but Love immediately lighted up new smiles in his face, and appeared infinitely more charming than before. But the most surprizing change was wrought in the old man; his talons fell off in scales from his fingers, his eyes lost all their former fierceness, and the harsh lineaments of his countenance were at once softened into all the sweetness of humanity. Love approached him, and gently stroking his bosom, stilled the hissing of the serpents, and assuaged the severity of his pain. This dispute being amicably adjusted, Beauty next advanced, and, after playing over many airs of affection, put on a languishing look, and lisped out a mournful accusation against Wealth, intimating his usurpation over her, and the like. Scarce had she uttered these sentences, before there made up to her a grizly wight, whose hair was covered with a hoary frost, his face plowed with furrows, and down his cheeks distilled a scalding rheum. When the young lady thus saw Age limping towards her, she appeared in all the agonies of thought; the roses fell from her cheeks, and she sunk down into a swoon. Hymen understanding the temper of the girl, that she was proud and imperious, fond of government, and yet incapable of directing, divested her of a large share of power, by disposing of her frontier towns to Fancy, who now acts with unlimited authority; nor admits any to pay their addresses to the gay virgin, without a prior interview with herself.

The remainder of my dream being a confused number of ideas, without order or arrangement, I shall forbear to insert, in mercy to my reader.

ALLEGORY XXVII.

THE DESTINIES.

Permites ipsis expendere nūminibus, quid

Conveniat nobis, rebusque sit utile nostris.

Nam pro jucundis aptissima quaque dabunt Æli.

Juv. Sat. 10. v. 347.

Intrust thy fortune to the powers above;
Leave them to manage for thee, and to grant
What their unerring wisdom sees thee want.

AS I was sitting after dinner in my elbow-chair, I took up Homer, and dipped into that famous speech of Achilles to Priam, in which he tells him, that Jupiter has by him two great vessels, the one filled with blessings, and the other with misfortunes; out of which he mingles a composition for every man that comes into the world. This passage so exceedingly pleased me, that as I fell insensibly into my after-noon's slumber, it wrought my imagination into the following dream.

When Jupiter took into his hands the government of the world, the several parts of nature with the presiding deities did homage to him. One presented him with a mountain of winds, another with a

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maga-

creatures. Such are dress, titles, place, equipage, false-shame, and groundless fear, with the like vain imaginations that shoot up in trifling, weak and irresolute minds.

The Destinies finding themselves in so great a perplexity, concluded that it would be impossible for them to execute the commands that had been given them, according to their first intention; for which reason they agreed to throw all the blessings and calamities together into a large vessel, and in that manner offer them up at the feet of Jupiter.

This was performed accordingly; the eldest sister presented herself before the vessel, and introduced it with an apology for what they had done:

“ O Jupiter, says she, we have gathered together
“ all the good and evil, the comforts and distresses
“ of human life, which we thus present before thee
“ in one promiscuous heap. We beseech thee, that
“ thou thyself wilt sort them out for the future,
“ as in thy wisdom thou shalt think fit. For we
“ acknowledge, that there is none besides thee that
“ can judge what will occasion grief or joy in the
“ heart of the human creature; and what will prove
“ a blessing or calamity to the person on whom it
“ is bestowed.”

ALLEGORY XXVIII.

J U S T I C E.

Jam redit et Virgo, redeunt Saturnia regna.

VIRG. Ec. 4. Vers. 6.

Returning Justice brings a golden age.

I WAS last week taking a solitary walk in the garden of Lincoln's-Inn (a favour that is indulged me by several of the Benchers, who are my intimate friends, and grown old with me in this neighbourhood) when, according to the nature of men in years, who have made but little progress in the advancement of their fortune or their fame, I was repining at the sudden rise of many persons who are my juniors, and indeed at the unequal distribution of wealth, honour, and all other blessings of life. I was lost in this thought, when the night came upon me and drew my mind into a far more agreeable contemplation. The heaven above me appeared in all its glories, and presented me with such an hemisphere of stars, as made the most agreeable prospect imaginable to one who delights in the study of nature. It happened to be a freezing night, which had purified the whole body of air into such a bright transparent æther, as made every constellation visible; and at the same time gave such a particular glowing to the stars, that I thought it the richest sky

sky I had ever seen. I could not behold a scene so wonderfully adorned and lighted up, if I may be allowed that expression, without suitable meditations on the author of such illustrious and amazing objects: for, on these occasions, philosophy suggests motives to religion, and religion adds pleasures to philosophy.

As soon as I had recovered my usual temper and serenity of soul, I retired to my lodgings, with the satisfaction of having passed away a few hours in the proper employments of a reasonable creature; and promising myself that my slumbers would be sweet, I no sooner fell into them, but I dreamed a dream, or saw a vision, for I know not which to call it, that seemed to rise out of my evening-meditation, and had something in it so solemn and serious, that I cannot forbear communicating it; though I must confess the wildness of imagination, which in a dream is always loose and irregular, discovers itself too much in several parts of it.

Methought I saw the same azure sky diversified with the same glorious luminaries which had entertained me a little before I fell asleep. I was looking very attentively on that sign in the heavens which is called by the name of the Balance*, when on a sudden there appeared in it an extraordinary light, as if the sun should rise at midnight. By its increasing in breadth and lustre, I soon found that it approached towards the earth; and at length could discern something like a shadow hovering in the midst of a great glory, which in a little time after I distinctly perceived to be the figure of a woman. I fancied at first it might have been the angel, or Intelligence that guided the constellation from which it

* Libra or the Balance is next to the sign Virgo, into which Astræa, the goddess of Justice, was translated, when she could no longer stay on earth.

it descended ; but upon a nearer view, I saw about her all the emblems with which the goddess of Justice is usually described. Her countenance was unspeakably awful and majestic, but exquisitely beautiful to those whose eyes were strong enough to behold it ; her smiles transported with rapture, her frowns terrified to despair. She held in her hand a mirror, endowed with the same qualities as that which the painters put into the hand of Truth.

There streamed from it a light, which distinguished itself from all the splendors that surrounded her, more than a flash of lightening shines in the midst of day-light. As she moved it in her hand it brightened the heavens, the air, or the earth. When she had descended so low as to be seen and heard by mortals, to make the pomp of her appearance more supportable, she threw darkness and clouds about her, that tempered the light into a thousand beautiful shades and colours, and multiplied that lustre, which was before too strong and dazzling, into a variety of milder glories.

In the mean time, the world was in an alarm, and all the inhabitants of it gathered together upon a spacious plain ; so that I seemed to have the whole species before my eyes. A voice was heard from the clouds, declaring the intention of this visit, which was to restore and appropriate to every one living what was his due. The fear and hope, joy and sorrow, which appeared in that great assembly, after this solemn declaration, are not to be expressed. The first edict was then pronounced, “ That all
“ titles and claims to riches and estates, or to any
“ part of them, should be immediately vested in the
“ rightful owner.” Upon this, the inhabitants of
“ the earth held up the instruments of their tenure, whether in parchment, paper, wax, or any other form of conveyance ; and as the goddess moved the

mirror of Truth which she held in her hand, so that the light which flowed from it fell upon the multitude, they examined the several instruments by the beams of it. The rays of this mirror had a particular quality of setting fire to all forgery and falsehood. The blaze of papers, the melting of seals, and crackling of parchments, made a very odd scene. The fire very often ran through two or three lines only, and then stopped. Though I could not but observe, that the flame chiefly broke out among the interlineations and codicils; the light of the mirror, as it was turned up and down, pierced into all the dark corners and recesses of the universe, and by that means detected many writings and records which had been hidden or buried by time, chance, or design. This occasioned a wonderful revolution among the people. At the same time, the spoils of extortion, fraud, and robbery, with all the fruits of bribery and corruption, were thrown together into a prodigious pile, that almost reached to the clouds, and was called, "The mount of restitution;" to which all injured persons were invited, to receive what belonged to them.

One might see crouds of people in tattered garments come up, and change clothes with others that were dressed with lace and embroidery. Several who were plumbs, or very near it, became men of moderate fortunes; and many others, who were overgrown in wealth and possessions, had no more left than what they usually spent. What moved my concern most was, to see a certain street of the greatest credit in Europe, from one end to the other become bankrupt.

The next command was, for the whole body of mankind to separate themselves into their proper families; which was no sooner done, but an edict was issued out, requiring all children "to repair to
" their

“ their true and natural fathers.” This put a great part of the assembly in motion ; for as the mirror was moved over them, it inspired every one with such a natural instinct, as directed them to their real parents. It was a very melancholy spectacle to see the fathers of very large families become childless, and bachelors undone by a charge of sons and daughters. You might see a presumptive heir of a great estate ask blessing of his coachman, and a celebrated toast paying her duty to a valet de chambre. Many, under vows of celibacy, appeared surrounded with a numerous issue. This change of parentage would have caused great lamentation, but that the calamity was pretty common ; and that generally those who lost their children, had the satisfaction of seeing them put into the hands of their dearest friends. Men were no sooner settled in their right to their possessions and their progeny, but there was a third order proclaimed, “ That all the “ posts of dignity and honour in the universe “ should be conferred on persons of the greatest “ merit, abilities, and perfection.” The handsome, the strong, and the wealthy, immediately pressed forward ; but not being able to bear the splendor of the mirror, which played upon their faces, they immediately fell back among the croud : but as the goddess tried the multitude by her glass, as the eagle does its young ones by the lustre of the sun, it was remarkable, that every one turned away his face from it who had not distinguished himself either by virtue, knowledge, or capacity in business, either military or civil. This select assembly was drawn up in the center of a prodigious multitude, which was diffused on all sides, and stood observing them, as idle people used to gather about a regiment that were exercising their arms. They were drawn up in three bodies : In the first were the men of virtue ;

in the second, men of knowledge; and in the third, the men of business. It was impossible to look at the first column without a secret veneration, their aspects were so sweetened with humanity, raised with contemplation, emboldened with resolution, and adorned with the most agreeable airs, which are those that proceed from secret habits of virtue. I could not but take notice, that there were many faces among them which were unknown, not only to the multitude, but even to several of their own body.

In the second column, consisting of the men of knowledge, there had been great disputes before they fell into the ranks, which they did not do at last, without the positive command of the goddess who presided over the assembly. She had so ordered it, that men of the greatest genius and strongest sense were placed at the head of the column: behind these, were such as had formed their minds very much on the thoughts and writings of others. In the rear of the column were men who had more wit than sense, or more learning than understanding. All living authors of any value were ranged in one of these classes; but I must confess, I was very much surprized to see a great body of editors, critics, commentators, and grammarians, meet with so very ill a reception. They had formed themselves into a body, and with a great deal of arrogance demanded the first station in the column of knowledge; but the goddess, instead of complying with their request, clapped them all into liveries, and bid them know themselves for no other but the lacquies of the learned.

The third column were men of business, and consisting of persons in military and civil capacities. The former marched out from the rest, and placed themselves in the front; at which the others shook their heads at them, but did not think fit to dispute
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the post with them. I could not but make several observations upon this last column of people; but I have certain private reasons why I do not think fit to communicate them to the public. In order to fill up the posts of honour, dignity, and profit, there was a draught made out of each column of men, who were masters of all three qualifications in some degree, and were preferred to stations of the first rank. The second draught was made out of such as were possessed of any two of the qualifications, who were disposed off in stations of a second dignity. Those who were left, and were endowed only with one of them, had their suitable posts.

The male world were dismissed by the goddess of Justice, and disappeared, when on a sudden the whole plain was covered with women. So charming a multitude filled my heart with unspeakable pleasure; and as the celestial light of the mirror shone upon their faces, several of them seemed rather persons that descended in the train of the goddess, than such who were brought before her to their trial. The clack of tongues, and confusion of voices, in this new assembly, were so very great, that the goddess was forced to command silence several times, and with some severity, before she could make them attentive to her edicts. They were all sensible, that the most important affair among woman-kind was to be settled, which every one knows to be the point of place. This had raised innumerable disputes among them, and put the whole sex in a tumult. Every one produced her claim, and pleaded her pretensions. Birth, beauty, wit, or wealth, were words that rung in my ears from all parts of the plain. Some boasted of the merit of their husbands; others of their own power in governing them. Some pleaded their unspotted virginity; others their numerous issue. Some valued them-

selves as they were the mothers, and others as they were the daughters, of considerable persons. There was not a single accomplishment unmentioned, or unpractised. The whole congregation was full of singing, dancing, tossing, ogling, squeaking, smiling, sighing, fanning, frowning, and all those irresistible arts which women put in practice, to captivate the hearts of the reasonable creatures. The goddess, to end this dispute, caused it to be proclaimed, that every one should take place according as she was more or less beautiful. This declaration gave great satisfaction to the whole assembly, which immediately bridled up, and appeared in all its beauties. Such as believed themselves graceful in the motion, found an occasion of falling back, advancing forward, or making a false step, that they might shew their persons in the most becoming air. Such as had fine necks and bosoms, were wonderfully curious to look over the heads of the multitude, and observe the most distant parts of the assembly. Several clapped their hands on their foreheads, as helping their sight to look upon the glories that surrounded the goddess, but in reality to shew fine hands and arms. The ladies were yet better pleased, when they heard, that in the decision of this great controversy, each of them should be her own judge, and take her place according to her own opinion of herself, when she consulted her looking-glass.

The goddess then let down the mirror of Truth in a golden chain, which appeared larger in proportion as it descended and approached nearer to the eyes of the beholders. It was the particular property of this looking-glass to banish all false appearances, and shew people what they are. The whole woman was represented, without regard to the usual external features, which were made entirely conformable to their real characters. In short, the
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most accomplished, taking in the whole circle of female perfections, were the most beautiful; and the most defective; the most deformed. The goddesses so varied the motion of the glass, and placed it in so many different lights, that each had an opportunity of seeing herself in it.

It is impossible to describe the rage, the pleasure, or astonishment, that appeared in each face upon its representation in the mirror; multitudes started at their own form, and would have broke the glass if they could have reached it. Many saw their blooming features wither as they looked upon them, and their self admiration turned into a loathing and abhorrence. The lady who was thought so agreeable in her anger, and was so often celebrated for a woman of fire and spirit, was frightened at her own image, and fancied she saw a fury in the glass. The interested mistress beheld a Harpy, and the subtle jilt a Sphinx. I was very much troubled in my own heart, to see such a destruction of fine faces; but at the same time had the pleasure of seeing several improved, which I had before looked upon as the greatest master-pieces of Nature. I observed, that some few were so humble as to be surprized at their own charms, and that many a one, who had lived in the retirement and severity of a Vestal, shined forth in all the graces and attractions of a Siren. I was ravished at the sight of a particular image in the mirror, which I think the most beautiful object that my eyes ever beheld. There was something more than human in her countenance: her eyes were so full of light, that they seemed to beautify every thing they looked upon. Her face was enlivened with such a florid bloom, as did not so properly seem the mark of health, as of immortality. Her shape, her stature, and her mien, were such

such as distinguished her, even there, where the whole fair sex was assembled.

I was impatient to see the lady represented by so divine an image, whom I found to be the person that stood at my right hand, and in the same point of view with myself. This was a little old woman, who in her prime had been about five feet high, though at present shrunk to about three quarters of that measure : her natural aspect was puckered up with wrinkles, and her head covered with grey hairs. I had observed all along an innocent cheerfulness in her face, which was now heightened into rapture, as she beheld herself in the glass. It was an odd circumstance in my dream, but I cannot forbear relating it, I conceived so great an inclination towards her, that I had thoughts of discoursing her upon the point of marriage, when on a sudden she was carried from me ; for the word was now given, that all who were pleased with their own images, should separate, and place themselves at the head of their sex.

This detachment was afterwards divided into three bodies, consisting of maids, wives, and widows ; the wives being placed in the middle with the maids on the right, and widows on the left, though it was with difficulty that these two last bodies were hindered from falling into the centre. This separation of those who liked their real selves, not having lessened the number of the main body so considerably as it might have been wished, the goddess, after having drawn up her mirror, thought fit to make new distinctions among those who did not like the figure which they saw in it. She made several wholesome edicts, which are slipped out of my mind ; but there were two which dwelt upon me, as being very extraordinary in their kind, and executed with great severity. Their design was,
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to make an example of two extremes in the female world; of those who are very severe on the conduct of others, and of those who are very regardless of their own. The first sentence therefore the goddess pronounced, was, that all females addicted to censoriousness and detraction, should lose the use of speech; a punishment which would be the most grievous to the offender, and, what should be the end of all punishments, effectual for rooting out the crime. Upon this edict, which was as soon executed as published, the noise of this assembly very considerably abated. It was a melancholy spectacle, to see so many who had the reputation of rigid virtue struck dumb. A lady who stood by me, and saw my concern, told me, she wondered how I could be concerned for such a pack of — I found by the shaking of her head, she was going to give me their characters, but by her saying no more, I perceived she had lost the command of her tongue. This calamity fell very heavy upon that part of women who are distinguished by the name of prudes, a courtly word for female hypocrites, who have a short way to being virtuous, by shewing that others are vicious. The second sentence was then pronounced against the loose part of the sex, that all should immediately be pregnant, who in any part of their lives had ran the hazard of it. This produced a very goodly appearance, and revealed so many misconducts, that made those who were lately struck dumb, repine more than ever at their want of utterance; though at the same time, as afflictions seldom come single, many of the mutes were also seized with this new calamity. The ladies were now in such a condition, that they would have wanted room, had not the plain been large enough to let them divide their ground, and extend their lines on all sides. It was a sensible affliction to me; to see
see

see such a multitude of fair ones, either dumb or big-bellied : but I was something more at ease, when I found that they agreed upon several regulations to cover such misfortunes. Among others, that it should be an established maxim in all nations, that a woman's first child might come into the world within six months after her acquaintance with her husband ; and that grief might retard the birth of her last until fourteen months after his decease.

This vision lasted until my usual hour of waking, which I did with some surprize, to find myself alone, after having been engaged almost a whole night in so prodigious a multitude. I could not but reflect with wonder, at the partiality and extravagance of my vision ; which, according to my thoughts, has not done justice to the sex. If virtue in men is more venerable, it is in women more lovely ; which Milton has very finely expressed in his *Paradise Lost*, where Adam, speaking of Eve, after having asserted his own pre-eminence, as being first in creation and internal faculties, breaks out in the following rapture :

——Yet when I approach
 Her loveliness, so absolute she seems,
 And in herself compleat, so well to know
 Her own, that what she wills to do, or say,
 Seems wisest, virtuousest, discreetest, best.
 All higher knowledge in her presence falls
 Degraded, wisdom in discourse with her
 Loses discountenanc'd, and like folly shews.
 Authority and reason on her wait,
 As one intended first, not after made
 Occasionally : and, to consummate all,
 Greatness of mind, and nobleness, their seat
 Build in her loveliest, and create an awe
 About her, as a guard angelic plac'd.

A L L E-



A L L E G O R Y XXIX.

I T H U R I E L's S P E A R.

*In nova fert animus mutatas dicere formas
Corpora.* —————

OVID.

Of bodies chang'd to various forms I sing. DRYDEN.

I WAS musing myself with that beautiful passage in which the poet represents Eve sleeping by Adam's side, with the Devil sitting at her ear, and inspiring evil thoughts, under the shape of a toad. Ithuriel, one of the guardian angels of the place, taking his nightly rounds, saw the great enemy of mankind hid in this loathsome animal, which he touched with his spear. This spear being of a celestial temper, had such a secret virtue in it, that whatever it was applied to, immediately flung off all disguise, and appeared in its natural figure. I am afraid the reader will not pardon me, if I content myself with explaining the passage in prose, without giving it in the author's own inimitable words.

———On he led his radiant files,
Dazling the morn: these to the bower direct,
In search of whom they fought. Him there they
found,
Squat like a toad, close at the ear of Eve;
Essayng by his devilish art to reach

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The organs of her fancy, and with them forge
 Illusions as he lists, phantasms and dreams ;
 Or if, inspiring venom, he might taint
 The animal spirits, (that from pure blood arise
 Like gentle breaths from rivers pure) thence raise
 At least distemper'd, discontented thoughts,
 Vain hopes, vain aims, inordinate desires,
 Blown up with high conceits, ingendring pride.
 Him, thus intent, Ithuriel with his spear
 Touch'd lightly ; for no falsehood can endure
 Touch of celestial temper, but returns
 Of force to his own likeness. Up he starts
 Discover'd and surpriz'd. As when a spark
 Lights on a heap of nitrous powder, laid
 Fit for the tun, some magazine to store
 Against a rumour'd war, the smutty grain,
 With sudden blaze diffus'd, inflames the air ;
 So started up in his own shape the fiend.

I could not forbear thinking how happy a man would be in the possession of this spear ; or what an advantage it would be to a minister of state, were he master of such a white staff. It would help him to discover his friends from his enemies, men of abilities from pretenders : it would hinder him from being imposed upon by appearances and professions ; and might be made use of as a kind of state-test, which no artifice could elude.

These thoughts made very lively impressions on my imagination, which were improved, instead of being defaced, by sleep, and produced in me the following dream : I was no sooner fallen asleep, but methought, the angel Ithuriel appeared to me, and, with a smile that still added to his celestial beauty, made me a present of the spear which he held in his hand ; and disappeared. To make trials of it, I went into a place of public resort.

The

The first person that passed by me, was a lady that had a particular shyness in the cast of her eye, and a more than ordinary reservedness in all the parts of her behaviour. She seemed to look upon man as an obscene creature, with a certain scorn and fear of him. In the height of her airs I touched her gently with my wand, when, to my unspeakable surprise, she fell upon her back, and kicked up her heels in such a manner, as made me blush in my sleep. As I was hastening away from this undisguised prude, I saw a lady in earnest discourse with another, and over-heard her say, with some vehemence, never tell me of him, for I am resolved to die a virgin! I had a curiosity to try her; but as soon as I laid my wand upon her head, she immediately fell in labour. My eyes were diverted from her by a man and his wife, who walked near me hand in hand after a very loving manner. I gave each of them a gentle tap, and the next instant saw the woman in breeches, and the man with a fan in his hand. It would be tedious to describe the long series of metamorphoses that I entertained myself with in my night's adventure, of whigs disguised in tories, and tories in whigs; men in red coats that denounced terror in their countenances, trembling at the touch of my spear; others in black with peace in their mouths, but swords in their hands. I could tell stories of noblemen changed into usurers, and magistrates into beadles; of Free-thinkers into penitents, and reformers into whore-masters. I must not, however, omit the mention of a grave citizen who passed by me with a huge clasped bible under his arm, and a band of a most immoderate breadth; but upon a touch on the shoulder, he let drop his book, and fell a picking my pocket.

In the general I observed, that those who appeared good, often disappointed my expectations; but that,

that, on the contrary, those who appeared very bad, still grew worse upon the experiment; as the toad in Milton, which one would have thought the most deformed part of the creation, at Ithuriel's stroke, became more deformed, and started up into a devil.

Among all the persons that I touched, there was but one who stood the test of my wand; and after many repetitions of the stroke, stuck to his form, and remained steady and fixed in his first appearance. This was a young man who had boasted of foul distempers, wild debauches, insults upon holy men, and affronts to religion.

My heart was extremely troubled at this vision. The contemplation of the whole species, so intirely sunk in corruption, filled my mind with a melancholy that is inexpressible, and my discoveries still added to my affliction.

In the midst of these sorrows which I had in my heart, methought there passed by me a couple of coaches with purple liveries, There sat in each of them a person with a very venerable aspect. At the appearance of them, the people who were gathered round in great multitudes divided into parties, as they were disposed to favour either of those reverend persons: the enemies of one of them begged me to touch him with my wand, and assured me, I should see his lawn turned into a cloke. The opposite party told me with as much assurance, that if I laid my wand upon the other, I should see his garments embroidered with flower-de-luces, and his head covered with a Cardinal's hat. I made the experiment, and to my great joy, saw them both without any change, distributing their blessings to the people, and praying for those who reviled them. Is it possible, thought I, that good men, so few in number, should be divided amongst themselves, and give better quar-

ter to the vicious that are in their party, than the most strictly virtuous who are out of it? Are the ties of faction above those of religion?—I was going on in my soliloquies, but some sudden accident awakened me, when I found my hand grasped, but my spear gone. The reflection on so very odd a dream, made me figure to myself, what a strange face the world would bear, should all mankind appear in their proper shapes and characters, without hypocrisy and disguise? I am afraid the earth we live upon would appear to other intellectual beings, no better than a planet peopled with monsters. This should, methinks, inspire me with an honest ambition of recommending ourselves to those invisible spies, and of being what we would appear. There was one circumstance in my foregoing dream, which I at first intended to conceal: but upon second thought, I cannot look upon myself as a candid and impartial historian, if I do not acquaint my reader; that upon taking Ithuriel's Spear into my hand, though I was before an old decrepid fellow, I appeared a very handsome, jolly, black man. But I know my enemies will say this is praising my own beauty, for which reason I will speak no more of it.



ALLEGORY XXX.

THE TEMPLE OF NATURE AND FORTUNE.

HAVING a few nights ago spent the evening in some company, where our discourse turned on the uncertain, unsuitable, and seemingly unjust distribution of the gifts of Fortune, observable among mankind: when I came home and went to bed, I fell presently asleep; and as our waking thoughts often influence the ideas we have when sleeping, methought I found myself at the porch of what I imagined to be a large temple; my curiosity led me into it; and I was soon convinced it was really two different temples, the one beyond the other, and only separated by a large and long passage. At the upper end of the first temple, on a low throne was seated a woman almost naked, but very graceful, of a mild and humane aspect, and whom, had she not had her name written on her breast, I should immediately known to be Nature. To her a vast crowd of people, wherewith the place was filled, and who were pushing forward to get into the second temple, first of all made their application, on whom she seemed to dispense her favours pretty equally, giving to every one some particular talent, but at the same time joining some singular vice of folly thereto, by which means the generality of people were

were rendered nearly on an equality by her; after which they were delivered up to the care of a beautiful woman, who stood at her right-hand, and on whose forehead were written the words Good Education. She, like a kind and tender mother, gave them instructions from time to time, how to make the best use of the good qualities bestowed on them by Nature, conducted them through the passage, which was called Childhood, and then left them at liberty to make use or not, of her rules as they thought fit. At Nature's left-hand stood another woman of a pale haggard countenance, whose constitution seemed worn out by depraved appetites and vicious indulgencies: she was however drest very gaily, and by her insinuating wiles, and pretended kindnesses, drew many aside. Her name was Bad Education. She, contrary to the former in every thing, suggested to them continually the many pleasures and advantages they might reap from the exercise of every one of their natural vices, and endeavoured to stifle in them the very remembrance of the virtues bestowed on them at the same time by nature.

I went through this passage along with the rest of the company, and was brought by it into the second temple, which was that of Fortune; at the farther end of which, at a very great height above the ground, the goddess was seated, blindfold, and having near her a machine resembling a lottery-wheel, which she was continually turning round, and out of which she drew preferments, riches, and honours, which she gave away promiscuously, as the crowd could come to receive them. The apparent way to her seat was a very broad, but steep and slippery ascent, which was called Merit. Many people laboured to get up this way, but often slipped and were disappointed. But what I was much surprized at, was to see several at the top, and receiving the
gifts

gifts which Fortune drew from her wheel, whom I had not observed to pass up this hill; this mystery however was explained, when, on casting my eyes downward, I perceived three little wickets at the bottom of the slope, over which was inscribed Good-Luck, Interest, and Bribery. Through these many people passed, and was carried up by private stairs, that went winding underneath the hill. The two last were much more crowded than the first, through which those that did pass, seemed to hurry along without knowing whither they were going; and appeared surprized when they found themselves the favourite of Fortune, contrary to all probability, and by the same means that proved the ruin of others. But it was pleasing enough, after remarking the several courses taken by different people, to observe the impropriety of the benefits bestowed on them; for although many produced the gifts they had been endowed with by Nature, as a recommendation to entitle them to those of Fortune, very little regard seemed to be had to them. Those favours, which were gained by the way of Good-Luck, were some properly and others improperly disposed of. Those come at through the wicket of Interest, were most of them ridiculously bestowed. By passing through this way, cowards became admirals or generals of armies; the nephew of a noble lord, who had idly run out his own estate, was placed at the head of an office, where he became intrusted with the management of the public money; the brother of another who had spent part of his life in all kinds of vice and debauchery, entered into holy orders, had a rich benefice bestowed upon him, and set himself up for a reformer of manners. In short, I observed, that whoever could get through this lucky passage, might be judge, bishop, secretary of state, ambassador,

fador, or almost what he pleased, with any other qualification.

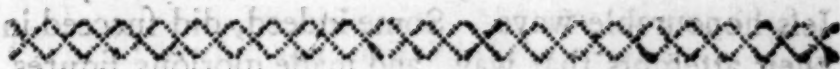
But the most suitable, as well as most dangerous to mankind, were the preferments bestowed on those who came through the Briber's wicket, which stood always open, and led to a very dark and dirty passage, when the crowds that entered shuffled on through thick and thin, giving money with one hand and receiving it with the other, till they got up to the throne of Fortune. I observed some great men, who had formerly been very eloquent in praise of cleanliness, whose hands and faces were so bemired, and in so stinking a condition with scrambling through this filthy way, that I believe not all the water in the ocean can ever wash them clean again. Yet with all this nastiness about them, they were preferred by Fortune to the highest dignities in church and state. It was however observable, that when some had received any considerable gifts of Fortune, by what means soever they were obtained, a crowd of others were constantly following, sometimes fawning on them, and at other times jostling them, with an intention to rob them of what they had got; which, if all other means failed, they would commonly effect by placing stumbling-blocks in their way, which could not be avoided without the utmost care and prudence; insomuch that prime-ministers, generals of armies, and favourites of princes, had their heels tripped up, and were tumbled down the steep ascents by these people, not without great danger of their necks. But the most provoking sight was to behold some, who, after much pains, being arrived very near the summit by the road of Merit, and just on the point of receiving the reward due to their virtue and assiduity, were at last disappointed, by having it snatched from

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them

them by some worthless upstarts, who had got thither before them by one of the more easy but less honourable ways. Some indeed, did succeed in their attempts that way, and made glorious figures, and became patterns of true worth in those posts they so well deserved, and had so justly obtained. But these examples were too rare to encourage my weak deserts to attempt that road. I therefore determined to endeavour at the wicket of Good-Luck, where I happily succeeded, and being got to the top, had, methought, a very considerable preferment conferred on me by the blind goddess; but turning suddenly back, one of those who were coming up through the Interest passage, bustling to get at the next favour which Fortune presented, in his haste gave me so violent a push as tumbled me down stairs, the force of which fall awakened me. When baffled of all my high-flown hopes, I found myself still lying on my own stuff-damask bed, in a two-pair of stairs room. SIC TRANSIT GLORIA MUNDI.

they by some worthless spirits, who had got
thither before them by one of the more easy but



and became patrons of the wealth in those parts
they so well deserved, and had so justly obtained.

ALLEGORY XXXI.

weak desire to surpass that road. I therefore de-
termined to endeavour at the victory of Good Luck.

RICHES AND YOUTH.

Plutus, the god of Riches, had long been in
possession of the Fortunate Islands. When the

PLU^TUS, the god of Riches, had long been in possession of the Fortunate Islands. When the sovereign of the skies made use of this earthly divinity to accomplish his desires on the daughter of Acrisius, the attempt succeeded, and Jupiter had gratitude; nor was he long deliberating in what manner to express it. Plutus only wanted a companion to make his happiness complete; and who so proper to complete the happiness of the god of Riches, as Hebe, the goddess of Youth? On her therefore the thunderer laid his commands, which were easily submitted to, and with her cancelled his obligations.

She set out from heaven, as goddesses usually do, with the Hours and Graces attending her: the Zephyrs fluttered round, and even her future habitation, as she approached it, grew, if possible, more beautiful. It would be foolish as well as needless to attempt a description of the Happy Islands; I shall only mention one thing which no one else has taken notice of, and which is, that a branch of Lethe divides one of the fairest spots in the fairest island; so fair a spot, that a poet would say the river might easily mistake it for its native Elysium. 'Tis

to the banks of this stream that the votaries of Plutus and his mother Fortune resort, and 'tis from hence that they quaff oblivion, not only of their old friends, but their old virtues too.—But to avoid prolixity, on the side of this river rose the palace of Plutus, in one of the avenues to which Hebe was now alighted. The god received her with the tenderness of a lover, and the whole region resounded with acclamations of applause. Hymen performed his office, Plenty presided o'er the nuptial feast, and Comus furnished out the auxiliary entertainments. Minerva was not among the number of divinities that attended the ceremony; but that Venus was there, the sequel will sufficiently discover. For the tenth month had scarcely appeared, when Hebe invoked the aid of Lucina, and brought into the world one of the fairest female infants it had ever yet beheld. Methe, the daughter of Bacchus without a mother, received it in her lap; high-swoln Luxury was ready with her breast; and Sloth with folded arms presided o'er the cradle; Ignorance, who as well as Liberty, is a mountain nymph, often snatched it to her bosom, and bore it loudly laughing to the enraptured parents; Self-Conceit was extremely busy in adorning the young goddess; and the ornaments she chiefly made use of were such flowers, shells, and shining pebbles, as were brought to her by the hands of Flattery. Some say the Muses were there, but it is certain the Fates were, and almost as officious as lady Fortune herself.

Under such nurses as these was Folly, for that was the name of the child, first educated; and under these advantages she grew almost as fat as Fame in Virgil. The fondness of her parents increased with her improvements, and so great an ascendant had she over them, that scarce any one was intitled to their favour, but what came recommended by her.

her. Though it must be owned some few, and those but few indeed, have been very well acquainted with both of them, without being the least indebted to her intercessions. But these were always looked upon as prodigies, and rather stared at than imitated.

It would be endless to run over the long series of Folly's advancement; her ambition was boundless, and her parents willing to gratify her in every thing. It will be sufficient therefore to close all with telling you, that they at last gave up into her hands the very reins of government, and have ever since been proud of being esteemed not only the first authors of her birth, but the first subjects in her empire.

Under such notice as this was Folly for that was the name of the child, educated; and under these advantages she advanced as fast as Fanny. The fondness of her parents increased with her improvements, and so great an abundance had she over them, that scarce any one was invited to their favour, but what came recommended by the hands of Folly. Some say the Muses were by the hands of Folly, and almost as there, but it is certain the Fates were, and almost as officious as lady Fortune herself.

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ALLEGORY XXXII.

THE DIFFERENCE BETWIXT FANCY AND CONCEITS IN WRITING.

HOW unlike to each other are the works of Fancy and Conceits! yet how often are the latter mistaken for the former, nay preferred to them, and the unnatural conceptions of a crude writer more applauded, than the most formed and beautiful productions of a fine imagination! A false turn in Martial has frequently given more pleasure, than the most delicate sentiment in Virgil; for the readers are numerous, who dwell with admiration upon a quaint passage, but supinely pass over the finest strokes in an author. These reflections set me amusing upon the difference between Fancy and Conceits, till, weary of my philosophy, I fell asleep, and was entertained with the following dream.

Methought I was upon a ridge of mountains, which, stretching from east to west, separated two large countries, so as to shadow the northern parts from every gleam of sun, whilst the southern fields enjoyed a perpetual bloom. The one country I found was called the regions of Invention, the other the kingdom of Bathos. Desirous of getting a full view, I made towards the summit of a mountain, which, from its eminence, seemed to command a prospect all around. The kingdom of Bathos was greatly
obscured

obscured by the thick and heavy mists, which continually hung over it; but all to the south the air was perfectly serene.

With a good deal of labour I gained the top, and whilst I amused myself in gazing about, I was accosted by the Genius of Criticism, who in his hand held the mirror of Truth. You have been at great pains, said he, to climb the mountain; but know, in adventuring to touch this ground, sacred to Criticism, your taste not yet improved, nor your imagination prepared by the charms of the hills of Fancy, you will neither have a relish exquisite enough for the beauties you are to see, nor judge of the blemishes with sufficient candour.

Upon saying this, he bid me cast my eyes to where the summits of several small mountains clustered together. Imagination could not paint a more agreeable variety, than appeared on the side which lay to the regions of Invention, and which the Genius informed me, were the hills he just mentioned. But all along the adverse side, towards the kingdom of Bathos, I perceived a gaudy glittering, that rather dazzled than pleased the eye. This glittering, he told me, came from the Mount of Conceits; and was intirely the effect of a preposterous art, which notwithstanding it had nothing of the serenity or warmth of reflected beams, was by the inhabitants of Bathos mistaken for the sun's reflection from the mountain top.

Saying this, he bid me follow him. Scarcely had I approached the hills, when I was ravished by the melodious, though wild notes of birds, by gentle breezes, rich in perfumes, and by the beautiful confusion of colours reflected from an artless, yet natural mixture of all kinds of flowers. I had not been long here, before I found my senses quicken, and my relish to beauty become more lively; which the

Genius perceiving, we may now, said he, return back to the Mountain of Criticism, for from thence we shall have the best command of what I intend to shew you.

When we had again arrived there, observe, said he, yonder vast cavern, which penetrates into the very centre of the earth. Turning my eyes to it, I was surprized by the appearance of a woman, who continually shifted habits, and round whose head a thousand strange creatures hovered, which immediately vanishing, were succeeded by others equally strange. The Genius informed me it was Novelty, goddess of the river that issued from the cavern, and whose streams were fraught with innumerable beauties, most of them indeed the fruitless efforts of Nature towards a more perfect formation.

The river, continued he, you see immediately divides itself, and one branch bears its course down the Mount of Conceits, the other to the Hills of Fancy. But before it arrives at the hills, it dips into the earth, and leaving upon its borders every thing that is monstrous and unformed, mixes with the natural springs of the place, and arising again among the hills, bears their name. Ranging along the banks you may behold Fancy herself, of a much more pleasing aspect than Novelty. Her dress is negligently agreeable, and though fond of newness and varieties, she shews a delicacy in her choice. Observe how busy she is in pointing out to her votaries the flowers, which either blend most agreeably, from an harmony in their colours, or by an apt opposition set off each other. After she has fully instructed them in the beauties of the place, and thus filled their minds with natural images, she directs them to betake themselves to the River Fancy, as the only way of getting access to the regions of Invention.

When

When the hills are watered, the river you see, said he, pours with impetuosity down the mountain, and plowing up its golden sands, rolls the most beautiful and rich oar along in its torrent. Observe what vast banks are on each side to prevent its deluging the country, which notwithstanding it often does. But before it enters the regions of Invention, its violence is tempered by mixing with yonder river which takes its rise from the urn of that grave and watchful deity Judgment. How smooth and deep, continued he, pointing to the river, does it flow ! Its streams are rather gentle than rapid, and so exceeding clear, that the smallest object may be distinguished to the very bottom. Two things are particularly remarkable, the directness of its course without the least windings, and its being subject to no overflowing.

While I was considering these things, I saw multitudes of people flocking together. I asked the Genius who they were ? They are, said he, all adventurers for the regions of Invention, but not all equally successful. He had scarcely spoke, when several of them plunged into the river of Fancy. My eye pursued them through all its meanders, and I was so charmed with the wild beauty and richness of the country it flowed through, that I longed to be an adventurer, but was frightened from the attempt ; for I saw many of them sink, then rise, and then sink again, and all of them bore away with violence, that several were dashed to pieces upon glittering rocks, that were scattered up and down, and which, instead of shunning, they eagerly grasped at.

The Genius saw my surprize, and told me, I was not the single person whom the danger had terrified ; for few were so happy to get safely, where Judgment joins his streams with those of Fancy. You may likewise take notice near the foot of the mountain,

tain, before the joining of the two rivers, that several little branches go off from Fancy, and vanish all at once. I quickly turned my eye and observed numbers swam off with those streams; some of whose faces I perfectly well knew. The Genius informed me they emptied themselves by subterraneous passages under the mountain into the lake of Oblivion; and that numbers of the adventurers, for want of strength to carry them on the rapidity of the great rivers, struck off into those by-streams, and were all at once absorbed.

Those few, continued he, who are so happy as to bear it out, till the two rivers meet, then swim smoothly on to the regions of Invention, where they enjoy a particular allotment. As the country itself is various, so is the flowing of the river; nor are the streams of Judgment and Fancy every where equally mixed: where Judgment prevails, there the river runs smooth, full, and equal; but where Fancy bears the largest share, it is rapid and swelling.

But it is now time, said the Genius, to view the curiosities of the Mount of Conceits.

The Genius now bid me turn about. Observe, says he, yonder obscure grotto, where the deity of Dullness lolls drowsy upon an ouzy bed of mud. His attendants supply him with large draughts of his own river, which borrows its stupefying quality from the quantities of poppies, of henbane, and nightshade, that grow along its borders. Owls and bats, and every dismal bird of night, continually hover over his head; and the river which creeps sluggish from his urn, is so languid and muddy, that it seems rather a lake than a river.

Just at the entrance to the Mount of conceits, a branch of Novelty mixes itself with these muddy waters, and forms a third river, which spreading through the mount, is called the river of Conceits.

But

But let us, continued the Genius, take a nearer prospect. We soon arrived at the mount, whose regular ascents betrayed a laborious art without taste. You see, says he, the two rivers have a considerable effect upon each other; the motion of Dullness is a little quickened, and what was but merely uncommon or marvellous in Novelty, is transformed into the monstrous and absurd. You may now perceive the streams stored with birds, and beasts, and men, and the very nature of the element changed. I was greatly struck, and I own somewhat entertained, with these appearances; which the Genius taking notice of, said, I find that the vapours from the streams have already affected you, and that you are not aware all is mere delusion from a false refraction, occasioned by the mixture of the two rivers; for they ever present through their medium things quite different from what they are in nature. Saying this, he bid me view them reflected from his mirror, where, to my surprize, I saw nothing but shoals of uncommon fish.

All these, continued he, who have approached the grotto of Dullness, instead of directing their course to the hills of Fancy, come directly to this mount, and having stored their imagination with the images they have drawn from hence, plunge into the river of Conceits, in expectation of bearing them to the regions of Invention. The roughness of the river helps to deceive them into an opinion of its being the river of Fancy; however, this roughness arises neither from its impetuosity nor swelling, but from the excessive shallowness of its streams breaking upon a strong bottom.

Instead of a mild and natural verdure, observe, says he, how the ground dazzles the eye with glaring colours, and is spread over with false gems, to emulate even at noon-day the glittering drops of dew.

But yonder, in that fantastic habit, is the enchantress, who prevails over the mount. How single and light is her cloathing from the waist upwards, yet what a load of garments is heaped one above the other from the waist downwards! Does she intend warmth by them? No, for observe how carefully that effect is destroyed by the vast machine which keeps them widely extended out on every side, and forms a cavern for the winds. He was proceeding in his description, when I expressed my surprize, that he should mark out, as a fantastic dress, in which I perceived nothing that was not perfectly agreeable to the mode. Very true, replied he smiling, therefore let us pass on to the more material curiosities of the place. As we advanced, the enchantress seemed greatly agitated, and hastily turned aside her head to avoid the glancing of the mirror.

We had not gone far, before we entered into the labyrinth of Love. The first thing which caught my eye, was a Cupid breathing hot streams upon the wings of Time, to melt the lead which loaded their motion. A person whose face I had seen amongst the attendants of Fancy, was much taken with the sight, and cried out in a rapture,

How slowly time creeps, till my Phœbe return,
 Whilst amidst the soft zephyrs cool breezes I burn!
 Methinks if I know whereabouts he would tread,
 I could breath on his wings, and 't would melt
 down the lead.

He was likewise delighted with a parcel of flowers, which, upon the appearance of a nymph bloomed and looked gay, and bending gently their heads, courted a place in her bosom, but immediately withered upon her retiring. The lover broke out,

Ah rivals! I see what it was that you dress,
 And made yourselves fine for a place in her breast:

You

You put on your colours to pleasure her eye,
To be pluck'd by her hand, on her bosom to die.

He snatched eagerly a handful of flowers, and would have plunged farther into the labyrinths, had not the Genius to whom he was a favourite, glanced full in his view the mirror of Truth, the sight of which quickly made him retire to the hills of Fancy.

As I cast my eye upon a parcel of roses and lilies, the roses, a lover informed me, had caught their glow from his mistress's blush, the lilies their whiteness from kissing her hand. But on going a little farther, I saw another of the attendants of Fancy strangely amused with artificial breezes, that uttered sighs responsive to those of lovers, and with the streams, that in regard to the pain, murmured back their complaints. Struck with the Novelty, he took out a pencil and writ. I had curiosity enough to peep over his shoulder, and read the following stanza :

The winds which blew over the plain,
With a sigh to his sigh did reply ;
And the brooks, in regard to his pain,
Ran mournfully musical by.

Just going to step forward, I suddenly started back from an apprehension that the place was all on fire ; for I saw nothing but flaming hearts and burning lovers ; in short the whole seemed in a blaze. However, the Genius encouraged me to venture, by assuring me, I should feel nothing less than heat ; and indeed I soon brushed through as cool as I had entered in.

Before we quit the labyrinth, observe those flakes of snow, which, falling upon the bosom of yonder nymph, dissolve into drops. The enchantress, you
may

may observe, beckons to one of her favourites, to whom she dictates this stanza, and who in raptures writes it down :

The envious flakes fall down in haste
 To prove her breast less fair;
 But griev'd to see themselves surpass,
 Dissolve into a tear.

Methinks, said I, the verses have a turn pretty enough. Yes, replied the Genius with a smile, had they any resemblance to Truth. But may we not be allowed to animate by metaphor, allegory, and fable, even the lifeless creation? and yet what are they but mere fictions? You may be allowed, said he, but though they are fictions, they always, when just, convey truth. Thus metaphor unites in one idea the resemblance between two objects, and is a compacted simile; allegory is a system of metaphors forming one complete body; and fable is an instructive allusion. Each therefore, as it presents to the imagination, the real likeness between objects, is founded in truth. But there is neither metaphor, allegory, nor fable, in the envy or grief of the snow; all is a flat falsehood, without any agreeable or instructive allusion. Upon saying this, I thought he gave me the mirror of Truth, by which he told me, I might always know whether a sentiment were just.

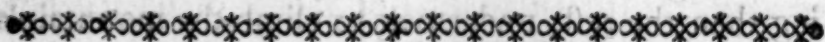
From thence we proceeded to that part of the mount consecrated to Bombast, where I was alarmed by a noise like the roaring of an ocean; from which I concluded I was near some vast cataract, yet surprized that I had not heard it before. The Genius smiled at my mistake, and assured me there was nothing like a fall of water near us, but that it proceeded from the large empty sea shells, with which the place was full. I blushed to be so mistaken,

taken, and recollected when I was a boy, I used to be very fond of those kind of shells, upon account of this noisy phenomenon.

Adjoining were the groves of Panegyric; where I was astonished by the appearance of several gigantic forms. I observed numbers busy in taking the dimensions of one person in particular: I enquired of the Genius who he was. It is, said he, Lewis the XIV. with a fry of French Panegyrist's round him. And yonder stalks Alexander, there Cæsar, and here Pompey. I always imagined, said I, those heroes to be of the ordinary stature of the rest of mankind; how comes it that they are here so immense? True, replied the Genius, but these are the delusions of the mount; and if you look yonder, you will perceive, it is by means of a magic lanthorn, that the figures are thrown of so marvellous a size.

I was inquiring farther into the curiosities of the place, when I observed numbers had thrown themselves into the river of Conceits, in the same manner as others had done into the river of Fancy. I followed the course of the river, to see where it carried them, and perceived they were excessively bruised by being continually beat, from the shallowness of the river, against its stony bottom. It had not long flowed in artificial windings, representing the lovers knots, and watered a country, where nothing was heard but the chattering of apes, jack-daws, and magpyes, when of a sudden it fell headlong down to the lake of Oblivion, in the kingdom of Bathos.

I had just got to the brink of the river, when my head turned giddy, and my foot slipped, which put me in such a fright, lest I should have tumbled in, that I awoke, pleased to find it a dream.



ALLEGORY XXXIII.

THE

DIFFERENT METHODS OF PURSUING

W I S D O M,

FROM THE ZENDAVESTA OF ZOROASTER.

IN early times, before myriads of nations covered the earth, the whole human race lived together in one valley. The simple inhabitants surrounded on every side by lofty mountains, knew no other world but the little spot to which they were confined. They fancied the heavens bent down to meet the mountain-top, and formed an impenetrable wall to surround them. None had ever yet ventured to climb the steepy cliffs in order to explore those regions that lay beyond it; tradition forbade the attempt; traditions made up the reasonings of the simple, and serve to silence every inquiry.

In this sequestered vale, blessed with all the spontaneous productions of nature, the honeyed blossom, the refreshing breeze, the gliding brook, and golden fruitage, the simple inhabitants seemed happy in themselves and each other; they desired no greater pleasures, for they knew of none greater; ambition, pride, and envy were vices unknown among them; and from this peculiar simplicity of its possessors, the country was called "The Valley of Ignorance."

At

At length, however, an unhappy youth, more aspiring than the rest, undertook to climb the mountain's side, and examine the summits which were hitherto deemed inaccessible. The inhabitants from below gazed with wonder at his intrepidity; some applauded his courage, others censured his folly; still however he proceeded towards the place where the earth and heavens seemed to unite, and at length arrived at the wished-for height with extreme labour and assiduity.

His first surprize was to find the skies, not as he expected, within his reach, but still as far off as before; his amazement increased when he saw a wide extended region lying on the opposite side of the mountain, but it rose to astonishment, when he beheld a country at a distance more beautiful and alluring than even that he had just left behind.

As he continued to gaze with wonder, a genius, with a look of infinite modesty, approaching, offered to be his guide and instructor. The distant country you so much admire, says the angelic being, is called the Land of Certainty; in that charming retreat, sentiment continues to refine every sensual banquet, the inhabitants are blessed with every solid enjoyment, and still more blessed in a perfect consciousness of their own felicity: ignorance in that country is wholly unknown, all there is satisfaction without alloy, for every pleasure first undergoes the examination of reason. As for me, I am called the Genius of Demonstration, and am stationed here in order to conduct every adventurer to that land of happiness, through those intervening regions you see overhung with fogs and darkness, and horrid forests, cataracts, caverns, and various shapes of danger; follow me.

The intrepid traveller immediately put himself under the direction of the Genius, and both journey-
ing

ing on together with a slow but agreeable pace, deceived the tediousness of the way by conversation. The beginning of the journey seemed to promise true satisfaction: but as they proceeded forward, the skies became more gloomy, and the way more intricate; they often inadvertently approached the brow of some frightful precipice, or the brink of a torrent, and were obliged to measure back their former way; the gloom increasing as they proceeded, their pace became more slow; they paused at every step, and their distrust and timidity increased. The Genius of Demonstration, now, therefore advised his pupil to grope upon hands and feet as a method, though more slow, yet less liable to error.

In this manner they attempted to pursue their journey for some time, when they were overtaken by another Genius, who with a precipitate pace seemed travelling the same way. He was instantly known by the other to be the Genius of Probability. He wore two wide extended wings at his back, which incessantly waved, without increasing the rapidity of his motion; his countenance betrayed a confidence that the ignorant might mistake for sincerity, and he had but one eye, which was fixed in the middle of his forehead.

Servant of Hormizda, approaching the mortal pilgrim, if thou art travelling to the Land of Certainty, how is it possible to arrive there under the guidance of a Genius who proceeds forward slowly, and is so little acquainted with the way; follow me, we shall soon perform the journey to where every pleasure awaits our arrival.

The peremptory tone in which this Genius spoke, and the speed with which he moved forward, induced the traveller to change his conductor, and leaving his modest companion behind, he proceeded forward with his more confident director, seeming not

not a little pleased at the increased velocity of his motion.

But soon he found reason to repent. Wherever a torrent crossed their way, his guide taught him to despise the obstacle, by plunging him in ; whenever a precipice presented, he was directed to fling himself forward. Thus every moment miraculously escaping, his repeated escapes only served to increase his guide's temerity. He led him therefore forward amidst infinite difficulties, till they arrived at the borders of an ocean that appeared unnavigable, from the black mists which lay upon its surface. Its unquiet waves were of the darkest hue, and gave a lively representation of the various agitations of the human mind.

The Genius of Probability now confess his temerity, owned his being an improper guide to the Land of Certainty, a country where no mortal had ever been permitted to arrive ; but at the same time offered to supply the traveller with another conductor, who should carry him to the Land of Confidence, a region where the inhabitants lived with the utmost tranquillity, and tasted almost as much satisfaction as in the Land of Certainty. Not waiting for a reply, he stamped three times on the ground, and called forth the Dæmon of Error, a gloomy fiend of the servants of Arimanes. The yawning earth gave up the reluctant savage, who seemed unable to bear the light of the day. His stature was enormous, his colour black and hideous, his aspect betrayed a thousand varying passions, and he spread forth pinions that were fitted for the most rapid flight. The traveller at first was shocked at the spectre ; but finding him obedient to superior power, he assumed his former tranquillity.

I have called you to duty, cries the Genius to the dæmon, to bear on your back a son of mortality

lity over the Ocean of Doubts into the Land of Confidence: I expect you'll perform your commission with punctuality. As for you, continued the Genius, addressing the traveller, when once I have bound this fillet around your eyes, let no voice of persuasion, nor threats the most terrifying, persuade you to unbind it in order to look round; keep the fillet fast, look not at the ocean below, and you may certainly expect to arrive at the Region of Pleasure.

Thus saying, and the traveller's eyes being covered, the dæmon muttering curses, raised him on his back, and instantly up-borne by his strong pinions, directed his flight among the clouds. Neither the loudest thunder nor the most angry tempest could persuade the traveller to unbind his eyes. The Dæmon directed his flight downwards, and skimmed the surface of the ocean: a thousand voices, some with loud invective, others in sarcastic tones of contempt, vainly endeavoured to persuade him to look round: but he still continued to keep his eyes covered, and would in all probability have arrived at the happy land, had not flatterers effected what other means could not perform. For now he heard himself welcomed on every side on the promised land, and an universal shout of joy was sent forth at his safe arrival; the wearied traveller, desirous of seeing the long wished-for country, at length pulled the fillet from his eyes, and ventured to look round him: but he had unloosed the band too soon; he was not yet above half way over. The Dæmon, who was still hovering in the air, and had produced those sounds only to deceive, was now freed from his commission; wherefore throwing the astonished traveller from his back, the unhappy youth fell headlong into the subjacent Ocean of Doubts, from whence he never after was seen to rise.

ALLE-



ALLEGORY XXXIV.

LUXURY AND AVARICE.

— *Intus & in jecore agro*

Nascuntur domini. —

Pers. Sat. 5. v. 129.

Our passions play the tyrant in our breast.

MOST of the trades, professions, and ways of living among mankind take their original either from the love of pleasure, or the fear of want. The former, when it becomes too violent, degenerates into Luxury, and the latter into Avarice.

When a government flourishes in conquests, and is secure from foreign attacks, it naturally falls into all the pleasures of Luxury; and as these pleasures are very expensive, they put those who are addicted to them, upon raising fresh supplies of money by all the methods of rapaciousness and corruption; so that Avarice and Luxury very often become one complicated principle of action in those whose hearts are wholly set upon ease, magnificence, and pleasure.

As I was humouring myself in the speculation of these two great principles of action, I could not forbear throwing my thoughts into a little kind of allegory or fable, with which I shall here present my reader.

There

There were two very powerful tyrants engaged in a perpetual war against each other; the name of the first was Luxury, and of the second Avarice. The aim of each of them was no less than universal monarchy over the hearts of mankind. Luxury had many generals under him, who did him great service, as Pleasure, Mirth, Pomp, and Fashion. Avarice was likewise very strong in his officers, being faithfully served by Hunger, Industry, Care, and Watchfulness. He had likewise a privy-counsellor who was always at his elbow, and whispering something or other in his ear: the name of this privy-counsellor was Poverty. As Avarice conducted himself by the counsels of Poverty, his antagonist was intirely guided by the dictates and advice of Plenty, who was his first counsellor and minister of state, and concerted all his measures for him, and never departed out of his sight. While these two great rivals were thus contending for empire, their conquests were very various. Luxury got possession of one heart, and Avarice of another. The father of a family would often range himself under the banners of Avarice, and the son under those of Luxury. The wife and husband would often declare themselves of two different parties; nay, the same person would very often side with one in his youth, and revolt to the other in his old age. Indeed the wise men of the world stood neuter; but alas! their numbers were not considerable. At length, when these two potentates had wearied themselves with waging war upon one another, they agreed upon an interview, at which neither of their counsellors were to be present. It is said that Luxury began the parley, and after having represented the endless state of war in which they were engaged, told his enemy, with a frankness of heart, which is natural to him, that he believed they two should be
 very

very good friends, were it not for the infligations of Poverty, that pernicious counsellor, who made an ill use of his ear, and filled him with groundless apprehensions and prejudices. To this Avarice replied, that he looked upon Plenty (the first minister of his antagonist) to be a much more destructive counsellor than Poverty, for that he was perpetually suggesting pleasures, banishing all the necessary cautions against want, and consequently undermining those principles on which the government of Avarice was founded. At last, in order to an accommodation, they agreed upon this preliminary; that each of them should dismiss his privy-counsellor. When things were thus far adjusted towards a peace, all other differences were soon accommodated, insomuch that for the future they resolved to live as good friends and confederates, and to share between them whatever conquests were made on either side. For this reason, we now find Luxury and Avarice taking possession of the same heart, and dividing the same person between them. To which I shall only add, that since the discarding of the counsellors above mentioned, Avarice supplies Luxury in the room of Plenty, as Luxury prompts Avarice in the place of Poverty.



ALLEGORY XXXV.

PUBLIC CREDIT.

IN one of my late rambles, or rather speculations, I looked into the great hall where the bank is kept, and was not a little pleased to see the directors, secretaries, and clerks, with all the other members of that wealthy corporation, ranged in their several stations according to the parts they act in that just and regular œconomy. This revived in my memory the many discourses which I had both read and heard concerning the decay of public credit, with the methods of restoring it, and which, in my opinion, have always been defective, because they have always been made with an eye to separate interests and party principles.

The thoughts of the day gave my mind employment for the whole night, so that I fell insensibly into a kind of methodical dream, which disposed all my contemplations into a vision or allegory, or what else the reader shall please to call it.

Methought I returned to the great hall, where I had been the morning before, but, to my surprize, instead of the company I left there, I saw towards the upper end of the hall a beautiful virgin, seated on a throne of gold; her name (as they told me) was Public Credit. The walls, instead of being adorned with pictures and maps, were hung with many acts of parliament written in golden letters.

At

At the upper end of the hall was the Magna Charta, with the act of uniformity on the right-hand, and the act of toleration on the left. At the lower end of the hall was the act of settlement, which was placed full in the eye of the virgin that sat upon the throne. Both the sides of the hall were covered with such acts of parliament which had been made for the establishment of public funds. The lady seemed to set an unspeakable value upon these several pieces of furniture, insomuch that she often refreshed her eye with them, and often smiled with a secret pleasure, as she looked upon them; but, at the same time, shewed a very particular uneasiness, if she saw any thing approaching that might hurt them. She appeared indeed infinitely timorous in all her behaviour: and, whether it was from the delicacy of her constitution, or that she was troubled with vapours, as I was afterwards told by one who I found was none of her well-wishers, she changed colour, and started at every thing she heard. She was likewise (as I afterwards found) a greater Valetudinarian than any I had ever met with, even in her own sex, and subject to such momentary consumptions, that, in the twinkling of an eye, she would fall away from the most florid complexion, and the most healthful state of body, and wither into a skeleton. Her recoveries were often as sudden as her decays, insomuch that she would revive in a moment out of a wasting distemper, into a habit of the highest health and vigour.

I had very soon an opportunity of observing these quick turns and changes in her constitution. There sat at her feet a couple of secretaries, who received every hour letters from all parts of the world, which the one or the other of them was perpetually reading to her; and, according to the news she heard, to which she was exceedingly attentive, she changed

M

colour,

colour, and discovered many symptoms of health or sickness.

Behind the throne was a prodigious heap of bags of money, which were piled upon one another so high, that they touched the cieling. The floor on her right hand, and on her left, was covered with vast sums of gold that rose up in pyramids on either side of her: but this I did not so much wonder at, when I heard, upon inquiry, that she had the same virtue in her touch, which the poets tell us a Lydian king was formerly possessed of; and that she could convert whatever she pleased into that precious metal.

After a little dizziness, and confused hurry of thought, which a man often meets with in a dream, methought the hall was alarmed, the doors flew open, and there entered half a dozen of the most hideous phantoms that I had ever seen (even in a dream) before that time. They came in two by two, though matched in the most dissociable manner, and mingled together in a kind of dance. It would be tedious to describe their habits and persons, for which reason I shall only inform my reader, that the first couple were Tyranny and Anarchy, the second were Bigotry and Atheism, the third the Genius of a Commonwealth, and a young man of about twenty-two years of age, whose name I could not learn. He had a sword in his right hand, which in the dance he often branded at the act of settlement; and a citizen who stood by me, whispered in my ear, that he saw a sponge in his left-hand. The dance of so many jarring natures put me in mind of the sun, moon, and earth, in the Rehearsal, that danced together for no other end but to eclipse one another.

The reader will easily suppose, by what has been before said, that the lady on the throne would have been almost frightened to distraction, had she seen but any of these spectres; what then must have been her
condi-

condition, when she saw them all in a body? She fainted and died away at the sight.

Her spirits faint,
Her blooming cheeks assume a pallid teint,
And scarce her form remains.

There was as great change in the hill of money bags, and the heaps of money, the former shrinking, and falling into so many empty bags, that I now found not above a tenth part of them had been filled with money. The rest that took up the same space and made the same figure as the bags that were really filled with money, had been blown up with air, and called into my memory the bags full of wind, which Homer tells us his hero received as a present from Æolus. The great heaps of gold on either side the throne now appeared to be only heaps of paper, or little piles of notched sticks, bound up together in bundles, like Bath faggots.

Whilst I was lamenting this sudden desolation that had been made before me, the whole scene vanished: in the room of the frightful spectres, there now entered a second dance of apparitions very agreeably matched together, and made up of very amiable phantoms. The first pair was Liberty with Monarchy at her right-hand; the second was moderation leading in Religion; and the third, a person whom I had never seen, with the Genius of Great Britain. At the first entrance the lady revived, the bags swelled to their former bulk, the piles of faggots and heaps of paper changed into pyramids of guineas: and for my own part, I was so transported with joy, that I awaked, though I must confess, I would fain have fallen asleep again to have closed my vision, if I could have done it.



ALLEGORY XXXVI.

WIT AND BEAUTY.

HUMBLY ADDRESSED TO THE LADIES OF
GREAT BRITAIN.

IN that infancy of the world, which the poets have stiled the golden age, when every meadow wore a perpetual verdure, and honey dropped from every oak; when the language of each swain was constancy and love, and the eyes of his shepherdes spoke nothing but compliance; when, like the trees under which they sat, the blossoms of benevolence budded in all their looks, and at the same time the fruits of it ripened in all their actions; the gods themselves would often condescend to visit the earth, and share with mankind that happiness which they gave them. Apollo then would have thought it no punishment to tend the herds of Admetus, nor would Vulcan, though banished from heaven, have regretted any thing but his lameness. One evening, as the former of the deities was wandering through Cyprus, he met by chance with the goddesses of the place; when the season and the country inspiring him with love, he eloquently urged his amorous suit. She, being under no engagements to the latter, heard him not unenlighted; and, as she was utterly unacquaint-

unacquainted with the artful coyness and reluctant delays of the moderns,

~~~~~To a myrtle bower

He led her nothing loth.

MILTON.

The fruits of this interview were two girls; the eldest of whom inheriting the vivacity, sprightliness, and sense of Apollo, was called Wit. When the youngest grew up, the resemblance she bore to Venus was so striking, that it was difficult to distinguish them; and her bloom was so fresh, her complexion so clear, and all her features so completely regular, that in a full assembly of the gods it was unanimously agreed to call her Beauty. After what has been said, it may be needless to add, that Wit was the father's favourite, and Beauty the mother's. Wit by her ready jokes and innocent pleasantry would frequently extort a smile from Jupiter himself; not but that she would sometimes carelessly play with her father's arrows, to the no small hazard of wounding herself and those that were near her. This, joined to a mischievous disposition, made her narrowly watched by her parents, and Venus was often obliged to confine her to her own dressing-room, which however, was no great punishment to her, as she there enjoyed the company of Beauty, these sisters being no less twins by inclination than by birth: for it was observed that Beauty was always most agreeable, and shone to greatest advantage, when Wit was by; and Wit herself found her pleasantry much more relished, when it was uttered in the presence of Beauty. The latter (as we hinted before) was always in waiting at her mother's toilet, as none of her attendants were so skilled in the fashions, or knew so well what head dress suited her best, or where a patch would be most becoming. Wit, on the contrary, was so intirely ignorant of all these essentials,

als, as sometimes to appear in a gown of her great-grandmother Cybele's; was in short a very flut, and had so little regard to the female minutiae or delicacies of dress, that Venus used often to tell her, Nature had mistaken her sex.

Thus Beauty and Wit led for many years a life of tranquillity and happiness among the gods; not but that sometimes the charms of a mortal would induce them to visit the earth. But at last Beauty grew so vain and conceited of her own charms, as openly to jeer at the other goddesses, and once proceeded so far as to call Diana a homely prude. Wit too was so flippant with her tongue, as to transgress the bounds which Pallas (who had taken a sort of fancy to the girl) had often prescribed her; nor was she a scrupulous observer of truth, being prevailed on by a female friend called Slander, to insinuate to Jupiter an unlikely story of a blind Grecian (in reality a gallant of her own) who, she told him, was intimate with all the Muses. Many other complaints of this kind being daily made, he at length banished them both from Olympus.

Being sentenced to dwell for ever on the earth, long they wandered about, uncertain where they should settle. At last, through some misunderstanding, the sisters parted. Wit lived for some time very happily in Greece, till the fruitfulness of the soil and mildness of the climate invited her over to Italy: there she dwelt, still pleased and pleasing, till the irruption of the Goths and the desire of seeing her sister obliged her to remove. After travelling long in search of Beauty, she arrived at an island in the north, where, agreeably to her wishes, at length she found her. She found her indeed, but in a situation by no means approved of, surrounded by a crowd of admirers, and, being taken by a splendid outside, of all the addresses she seemed  
most

most to encourage those of a glittering coxcomb, called Wealth. In spite of her sister's remonstrances, she married him. But though they were as unhappy as Wit had foreseen they would be, yet, as they had a numerous progeny, she consented to undertake the care of the sons, while Beauty had an eye to the education of the daughters. But she, being desirous of marrying them to some sons that Wealth had by his former wife Vanity, attended only to their dress, their shape, and their air, and withal grew so fond of them, that they would certainly have been spoiled, if she had not prevailed on her sister to undertake their management too. She, leaving to Beauty their outward accomplishments, applied herself to the improvement of their minds; to Beauty they owed their natural endowments, to Wit their acquired ones; to the former they were indebted for the symmetry of their features, to the latter (assisted by Pallas) for the delicacy of their tastes. And even in their old age, when their mother had intirely abandoned them, Wit still continued to render them amiable by the help of her handmaid, Good-humour, who smoothed every wrinkle, diffused over their faces a youthful bloom, and made them beloved, even in the decline of life, sweetness of temper and affability of manners, enlivened with easy cheerfulness and innocent mirth.





# ALLEGORY XXXVII.

## D E A T H.

**S**UCH and so great is the power of deceit, that while health is our own, specious shews and fair appearances will blind the judgment of the deepest observer.

For neither man nor angel can discern  
Hypocrisy, the only evil that walks  
Invisible, except to God alone.

MILTON.

In order therefore to know the true state of the human heart, we must wait till the closing of our life, for then only, in the hearts of many, sincerity takes possession; whatever shews we have made, then, if they were false, the prospect of approaching Death will soon discover the deceit.

Full of these reflections I fell asleep, and was methought insensibly conveyed on to an eminence, whence I saw a city crowded with inhabitants who seemed in general afraid of a Spectre that constantly stalked among them armed with a dart, with which whosoever was struck immediately expired. Some indeed I observed who seemed not to fly from him; but I perceived nevertheless, that whenever he passed, they shrunk and turned pale. His arm was constantly employed: some, and those the most, he met and killed, while he followed others and struck them

them unseen or unapprehended. I longed eagerly to go among them, because I saw that whenever Death (for it was he) lifted up his arm to strike against any one, his breast appeared transparent, so that one might behold what passed within; but though my ardent curiosity excited me to join them, yet the stronger fear of the spectre restrained me.

While I was thus agitated by fear and desire, a youth approached me with an instrument in his hand, opened my breast, took thence my heart, and pressing it, the fumes peccati flowed out so abundantly, that I was struck with shame at the sight; he then breathed fresh vigour into it, replaced it in me, closed the wound, and disappeared.

Every one will imagine I was not a little startled at this operation, but I was not less pleased with the wonderful effects of it that I felt in me; all fear of the late-dreaded spectre vanished, and I ascended the hill, and made one in the croud. As I was under no apprehension or concern for myself, I kept near him, in order to observe the hearts of those he approached.

We entered a house together, where I heard a confused noise in a room which we made up to; it proceeded from a set of atheists and blasphemers, one of whom was particularly loud in praise of the poor arguments of Spinoza; as

—Over him triumphant Death his dart  
Shook, but delay'd to strike,—

I discovered his heart, wherein sat Ignorance with her eyes shut, and Fear, who dreading of the uplifted dart, forced him upon his knees, made him beg his life, renounce his principles, and own his deity. Upon the spectre's withdrawing his arm, and stalking out of the room, I followed him rejoicing at this wretch's apostasy, when I was sur-

prized with hearing the noise renewed afresh; and his voice distinguished in blasphemies and lyes above the rest.

The next was a most piteous sight: a young lady in the bloom of beauty lay expecting the final stroke. I will not describe the afflicting scene of mourners round her; it is not to be described; but she herself most engaged (as she most merited) my attention. I trembled, while I saw the uplifted hand of Death; but the view of her heart dispelled that concern, and filled me with a generous pleasure. I there beheld Faith, with a smile upon her countenance, as expressive—nay, nothing could be so expressive of expected happiness; Virtue in the form of an angel, and Religion with erected hands and lifted eyes, were the visible inmates of her heart. The dart descended; she died (angelic creature!) and soared to the seats of immortal life and joy.

We then approached a youth whose heart, at the sight of the impending dart, was in wonderful agitation; hope and fear, rage and trembling reigned in it alternately; it sometimes shrunk to nothing, and immediately after swelled to a more than ordinary size; but when the dart, after some delay, struck him, it burst amidst the most dreadful execrations imaginable.

I was in amaze at his fearful exit, and was something pleased at hearing another whom we approached, profess an intire resignation to Providence; when the dart was raised I examined his breast, but could perceive no passage from his heart to his tongue; he still continued his protestations, when he was struck with a lye in his mouth.

Leaving him, Death followed several, but at last turned into the house of one of my friends: trembling I followed: but how delighted was I to find, that while the dart was pendent over him, Religion, Peace,

Peace, and Quiet reigned in his breast. His tongue from the sincerity of his heart, breathed unaffected piety. When Death brought down his arm, he closed his eyes, and died in the utmost sincerity of soul and body.

I could relate many more occurrences, but through fear of being too long I forbear; though I cannot but mention one in a red coat, who was notorious for perpetual boasting how little he feared any thing, but upon the distant prospect of the spectre, fainted, sunk, and died away.

After many slaughters, the horrid image faced about, and turned upon me. I remember that I was under no manner of surprize or concern, but upon his striking me, fell, in hopes of soon finding myself in some Elysium, but to my sorrow found I was in bed, and that all had been a dream.

This use however let me (and with me my readers) make of it, that it may be my care, “to die the death of the righteous, and that my last end may be like his.”

ALLE-





# ALLEGORY XXXVIII.

## THE CHOICE OF HERCULES.

### A P O E M.

#### I.

**N**OW had the son of Jove mature, attained  
 The joyful prime : when youth, elate and gay,  
 Steps into life ; and follows unrestrain'd  
 Where passion leads, or prudence points the way.  
 In the pure mind, at those ambiguous years,  
 Or vice, rank weed, first strikes her pois'nous root ;  
 Or haply virtue's op'ning bud appears  
 By just degrees ; fair bloom of fairest fruit :  
 For, if on youth's untainted thought imprest,  
 The gen'rous purpose still shall warm the manly  
 breast.

#### II.

As on a day, reflecting on his age  
 For highest deeds now ripe, Alcides sought  
 Retirement ; nurse of contemplation sage ;  
 Step following step, and thought succeeding thought :  
 Musing

Musing, with steady pace the youth pursued  
His walk ; and lost in meditation, stray'd  
Far in a lonely vale, with solitude  
Conversing ; while intent his mind survey'd  
The dubious path of life : before him lay  
Here virtue's rough ascent, there pleasure's flow'ry  
way.

III.

Much did the view divide his wavering mind :  
Now glow'd his breast with generous thirst of fame,  
Now love of ease to softer thoughts inclin'd  
His yielding soul, and quench'd the rising flame.  
When lo ! far off two female forms he spies ;  
Direct to him their steps they seem to bear :  
Both, large and tall, exceeding human size ;  
Both, far exceeding human beauty, fair.  
Graceful, yet each with different grace, they move,  
This, striking sacred awe ; that, softer, winning  
love.

IV.

The first, in native dignity surpass'd ;  
Artless and unadorn'd she pleas'd the more :  
Health, o'er her looks, a genuine lustre cast ;  
A vest, more white than new-fall'n snow, she wore.  
August she trod, yet modest was her air ;  
Serene her eye, yet darting heavenly fire.  
Still she drew near ; and nearer still more fair,  
More mild appeared : yet such as might inspire  
Pleasure corrected with an awful fear ;  
Majestically sweet, and amiably severe.

## V.

The other dame seem'd ev'n of fairer hue;  
 But bold her mien; unguarded rov'd her eye:  
 And her flush'd cheeks confess'd at nearer view,  
 The borrow'd blushes of an artful dye,  
 All soft and delicate, with airy swim  
 Lightly she danced along; her robe betray'd  
 Thro' the clear texture every tender limb,  
 Height'ning the charms it only seem'd to shade:  
 And as it flow'd adown, so loose and thin,  
 Her stature shew'd more tall; more snowy white  
 her skin.

## VI.

Oft with a smile she view'd herself askance;  
 Ev'n on her shade a conscious look she threw;  
 Then all around her cast a careless glance,  
 To mark what gazing eyes her beauty drew.  
 As they came near, before that other maid  
 Approaching decent, eagerly she press'd  
 With hasty step; nor of repulse afraid,  
 With freedom bland the wond'ring youth address'd.  
 With winning fondness on his neck she hung;  
 Sweet as the honey dew flow'd her enchanting  
 tongue.

## VII.

" Dear Hercules, whence this unkind delay?  
 " Dear youth, what doubts can thus distract thy  
 mind?  
 " Securely follow, where I lead the way;  
 " And range thro' wilds of pleasure unconfin'd.  
 " With me retire from noise, and pain, and care,  
 " Embath'd in bliss, and wrapt in endless ease:

" Rough

- “ Rough is the road to fame, thro’ blood and war ;  
 “ Smooth is my way, and all my paths are peace.  
 “ With me retire from toils and perils free ;  
 “ Leave honour to the wretch ! pleasures were  
 “ made for thee.

VIII.

- “ Then will I grant thee all thy soul’s desire ;  
 “ All that may charm thine ear and please thy sight,  
 “ All that thy thought can frame, or wish require,  
 “ To steep thy ravish’d senses in delight.  
 “ The sumptuous feast, enhanc’d with music’s  
 “ sound,  
 “ Fittest to tune the melting soul to love ;  
 “ Rich odours, breathing choicest sweets around ;  
 “ The fragrant bow’r, cool fountain, shady grove :  
 “ Fresh flowers, to strew thy couch, and crown  
 “ thy head ;  
 “ Joy shall attend thy steps, and ease shall smooth  
 “ thy bed.

IX.

- “ These will I, freely, constantly supply ;  
 “ Pleasures not earn’d with toil nor mix’d with woe :  
 “ Far from thy rest repining want shall fly ;  
 “ Nor labour bathe in sweat thy careful brow,  
 “ Mature the copious harvest shall be thine ;  
 “ Let the laborious hind subdue the soil :  
 “ Leave the rash soldier spoils of war to win ;  
 “ Won by the soldier thou shalt share the spoil :  
 “ These softer cares my blest allies employ,  
 “ New pleasures to invent ; to wish, and to  
 “ enjoy.

X.



## X.

Her winning voice the youth attentive caught ;  
 He gaz'd impatient on the smiling maid,  
 Still gaz'd, and listen'd : then her name besought :  
 " My name, fair youth, is Happiness, she said.  
 " Well can my friends this envy'd truth maintain :  
 " They share my bliss ; they best can speak my praise :  
 " Tho' Slander call me Sloth—detraction vain !  
 " Heed not what Slander, vain detractor, says ;  
 " Slander still prompt true merit to defame ;  
 " To blot the brightest worth, and blast the  
 " fairest name."

## XI.

By this, arriv'd the fair majestic maid :  
 (She all the while, with the same modest pace,  
 Compos'd advanc'd) " Know, Hercules," she said  
 With manly tone, " thy birth of heav'nly race ;  
 " Thy tender age that lov'd instruction's voice,  
 " Promised thee generous, patient, brave, and wise ;  
 " When manhood should confirm thy glorious  
 " choice :  
 " Now expectation waits to see thee rise :  
 " Rise, youth ! exalt thyself, and me : approve  
 " Thy high descent from heav'n ; and dare be  
 " worthy Jove."

## XII.

" But what truth prompts, my tongue shall not  
 " disguise ;  
 " The steep ascent must be with toil subdu'd :  
 " Watching and cares must win the lofty prize  
 " Propos'd by heav'n ; true bliss, and real good.  
 " Honour

- " Honour rewards the brave and bold alone ;  
 " She spurns the timorous, indolent, and base :  
 " Danger and toil stand stern before her throne ;  
 " And guard, (so Jove commands) the sacred place.  
 " Who seeks her must the mighty cost sustain,  
 " And pay the price of fame ; labour, and care,  
 " and pain.

XIII.

- " Would'st thou engage the gods peculiar care ?  
 " O Hercules, th' immortal powers adore !  
 " With a pure heart, with sacrifice and pray'r  
 " Attend their altars ; and their aid implore.  
 " Or would'st thou gain thy country's loud ap-  
 " plause,  
 " Lov'd as her father, as her god ador'd ?  
 " Be thou the bold assertor of her cause ;  
 " Her voice in council ; in the fight, her sword.  
 " In peace, in war, pursue thy country's good :  
 " For her, bare thy bold breast ; and pour thy  
 " generous blood.

XIV.

- " Would'st thou, to quell the proud and list the  
 " oppress,  
 " In arts of war and matchless strength excell ?  
 " First conquer thou thyself. To ease, to rest,  
 " To each soft thought of pleasure bid farwell.  
 " The night alternate, due to sweet repose,  
 " In watches ; waste in painful march, the day :  
 " Congeal'd, amidst the rigorous winter's snows ;  
 " Scorch'd, by the summer's thirst-inflaming ray ;  
 " They

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" Thy harden'd limbs shall boast superiour might :  
 " Vigour shall brace thine arm, resistless in the  
 " fight.

XV.

" Hear'st thou what monsters then thou must  
 " engage ?

" What dangers, gentle youth, she bids thee prove?"

" (Abrupt says Sloth) " ill fit thy tender age,

" Tumult and wars ; fit age, for joy and love.

" Turn, gentle youth, to me, to love and joy !

" To these I lead : no monsters here shall stay

" Thine easy course ; no cares thy peace annoy :

" I lead to bliss a nearer, smoother way.

" Short is my way ; fair, easy, smooth, and plain :

" Turn, gentle youth ! With me eternal pleasures  
 " reign.

XVI.

" What pleasures, vain mistaken wretch, are  
 " thine !

(Virtue with scorn replied :) " who sleep'st in ease

" Insensate ; whose soft limbs the toil decline

" That seasons bliss, and makes enjoyment please.

" Draining the copious bowl, ere thirst require ;

" Feasting, ere hunger to the feast invite :

" Whose tasteless joys anticipate desire,

" Whom luxury supplies with appetite :

" Yet nature loaths ; and you employ in vain

" Variety and art to conquer her disdain.

XVII.

“ The sparkling nectar, cool'd with summer  
“ snows ;

“ The dainty board with choicest viands spread,

“ To thee are tasteless all ! sincere repose

“ Flies from thy flow'ry couch and downy bed :

“ For thou art only tir'd with indolence :

“ Nor is thy sleep with toil and labour bought,

“ The imperfect sleep that lulls thy languid sense

“ In dull oblivious interval of thought :

“ That kindly steals th' inactive hours away

“ From the long, ling'ring space, that lengthens  
“ out the day.

XVIII.

“ From bounteous nature's unexhausted stores

“ Flows the pure fountain of sincere delights :

“ Averse to her, you waste the joyless hours ;

“ Sleep drowns thy days, and riot rules thy nights.

“ Immortal tho' thou art, indignant Jove

“ Hurl'd thee from heaven, the immortals blissful  
“ place ;

“ For ever banish'd from the realms above,

“ To dwell on earth, with man's degenerate race :

“ Fitter abode ! On earth alike disgrac'd ;

“ Rejected by the wise, and by the fool embrac'd.



## XIX.

- " Fond wretch, that vainly weeneſt all delight  
 " To gratify the ſenſe reſerv'd for thee !  
 " Yet the moſt pleaſing object to the ſight,  
 " Thine own fair action, never didſt thou ſee.  
 " Tho' lull'd with ſoſteſt ſounds thou lieſt along;  
 " Soft muſic, warbling voices, melting lays;  
 " Ne'er didſt thou hear, more ſweet than ſweeteſt  
     " ſong,  
 " Charming the ſoul, thou ne'er didſt hear thy praiſe.  
 " No—to thy revels let the foot repair :  
 " To ſuch, go ſmooth thy ſpeech, and ſpread  
     " thy tempting ſnare.

## XX.

- " Vaſt happineſs enjoy thy gay allies !  
 " A youth, of follies ; and old age, of cares :  
 " Young, yet enervate ; old, yet never wiſe ;  
 " Vice waſtes their vigour, and their mind impairs.  
 " Vain, idle, delicate, in thoughtleſs eaſe,  
 " Reſerving woes for age, their prime they ſpend ;  
 " All wretched, hopeleſs, in the evil days  
 " With ſorrow to the verge of life they tend.  
 " Griev'd, with the preſent, of the paſt, aſham'd :  
 " They live, and are deſpis'd : they die, nor  
     more are nam'd.

## XXI.

- " But with the gods, and god-like men, I dwell :  
 " Me, his ſupreme delight, th' almighty Sire  
 " Regards well-pleas'd : whatever works excell,  
 " All or divine or human, I inſpire.

" Council

- “ Council with strength, and industry with art,  
 “ In union meet conjoin’d, with me reside :  
 “ My dictates arm, instruct, and mend the heart ;  
 “ The surest policy, the wisest guide.  
 “ With me, true friendship dwells ; she deigns to  
 “ bind  
 “ Those generous souls alone, whom I before have  
 “ join’d.

XXII.

- “ Nor need my friends the various costly feast ;  
 “ Hunger to them th’ effects of aft supplies ;  
 “ Labour prepares their weary limbs to rest ;  
 “ Sweet is their sleep : light, chearful, strong, they  
 “ rise.  
 “ Thro’ health, thro’ joy, thro’ pleasure and re-  
 “ nown,  
 “ They tread my paths ; and by a soft descent,  
 “ At length to age all gently sinking down,  
 “ Look back with transport on a life well-spent :  
 “ In which, no hour flew unimprov’d away ;  
 “ In which, some generous deed distinguish’d  
 “ every day.

XXIII.

- “ And when, the destin’d term at length complete,  
 “ Their ashes rest in peace ; eternal fame  
 “ Sounds wide their praise : triumphant over fate,  
 “ In sacred song, forever lives their name.  
 “ This, Hercules, is happiness ! obey  
 “ My voice, and live. Let thy celestial birth  
 “ Lift, and enlarge, thy thoughts. Behold the  
 “ way  
 “ That leads to fame ; and raises thee from earth  
 “ Immortal

“ Immortal ! Lo, I guide thy steps. Arise,  
 “ Pursue the glorious path ; and claim thy native  
 “ skies.”

## XXIV.

Her words breathe fire celestial, and impart  
 New vigour to his soul, that sudden caught  
 The generous flame : with great intent his heart  
 Swells full ; and labours with exalted thought :  
 The mist of error from his eyes dispell'd,  
 Through all her fraudful arts in clearest light  
 Sloth in her native form he now beheld ;  
 Unveil'd, she stood confess'd before his sight :  
 False Syren !—All her vaunted charms that shone  
 So fresh erewhile, and fair : now wither'd, pale,  
 and gone.

## XXV.

No more, the rosy bloom in sweet disguise  
 Marks her dissembled looks : each borrow'd grace  
 Leaves her wan cheek ; pale sickness clouds her  
 eyes  
 Livid and sunk, and passions dim her face.  
 As when fair Iris has a while display'd  
 Her watry arch, with gaudy painture gay ;  
 While yet we gaze, the glorious colours fade,  
 And from our wonder gently steal away :  
 Where shone the beauteous phantom erst so bright,  
 Now lowers the low-hung cloud ; all gloomy to  
 the sight.

## XXVI.

XXVI.

But virtue more engaging, all the while  
Disclos'd new charms ; more lovely, more serene,  
Beaming sweet influence. A milder smile  
Softens'd the terrors of her lofty mien.

“ Lead, goddess, I am thine” (transported cry'd  
Alcides :) “ O propitious pow'r, thy way

“ Teach me ! possess my soul ; be thou my guide :  
“ From thee, O never, never let me stray !”  
While ardent thus the youth his vows address'd ;  
With all the goddess fill'd, already glow'd his  
breast.

XXVII.

The heav'nly maid, with strength divine endu'd  
His daring soul ; there all her powers combin'd :

Firm constancy, undaunted fortitude,  
Enduring patience, arm'd his mighty mind.

Unmov'd in toils, in dangers undismay'd  
By many a hardy deed and bold emprise,

From fiercest monsters, through her pow'rful aid,  
He freed the earth : through her he gain'd the skies.  
'Twas Virtue plac'd him in the blest abode ;  
Crown'd with eternal youth ; among the gods, a  
God.

F I N I S.



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